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Volume III. FEBRUARY, 1902. Number 4.

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Volume III.

CHICAGO, ILL., FEBRUARY 1, 1902.

Number 4.

[Written for the Star of the Magi.]

THE MAGIC MIRROR.

A Faithful Record of an Occult Experience and Its Strange and Tragic Ending.

BY ST. GEORGE BEST.

I.

There is an element of superstition in my nature. I confess it at the outset. Were I to conceal the fact you might be at a loss to account for the motives that prompted me, an otherwise staid young man of twenty-four, to consult a fortune-teller at a critical juncture in my affairs. I had never before, nor have I ever since, resorted to this method of drawing aside the veil of the future. I am more inclined, I think, to follow the dictates of common sense in matters of grave importance, than to rely implicitly, as so many do, upon the advice and prediction of astrologers and clairvoyants. That I nevertheless adopted the latter course in the instance to which I am about to direct your attention, is therefore to be taken as an indication that I had been confronted with an alternative more than usually perplexing to my judgment.

And no wonder it should be so; for when, early in September, I was handed a cable message from a widowed aunt of wealth and influence in Buffalo, N. Y., informing me that a situation had been secured for me as head accountant in what afterwards proved to be one of the large grain elevators of that city, I was plunged at once into a sea of doubt as to my fitness for so responsible a post.

You will understand this better when I say that at the time mentioned I was filling the subordinate position of foreign correspondent and invoice-clerk in the office of the Messrs. Sloan, manufacturers of linen staples, in the city of Manchester. I had been in their employ for nearly two years, and seeing no prospect of advancement, I had written to my aunt, Mrs. Mindham, with the above result.

Previous to my father's death, which occurred some three years before, I had visited my aunt in his company, and had awakened in the old lady's breast a warm interest in my welfare. I attributed this exhibition of kindly feeling on her part more to a certain agreeable liveliness of disposition, habitual with me, than to the obligations of kinship or the ties of blood.

I had been well educated besides, and possessed in addition a natural aptitude for business and a shrewd-

ness of judgment far beyond my years and experience, qualities, by the way, that were not lost upon my discerning and appreciative aunt.

After our return to Manchester, at the suggestion of my father, I opened correspondence with Mrs. Mindham, which she acknowledged with many expressions of regard. Thereafter I never failed to write to her once every month, and when at last I was compelled to convey to her the sad intelligence of my father's death, she assured me in reply that henceforth my interests should be hers, and hinted vaguely at the possibility of securing employment for me in Buffalo, more in keeping with what she was pleased to call my "superior abilities."

Therefore it was no surprise to me to learn that she had taken steps looking to the betterment of my prospects. I expected nothing more than an ordinary clerkship at the start, but that she should have succeeded in placing me at a single bound in the highest position of trust in an establishment of practically unlimited means, was almost beyond belief.

I could not, however, doubt the evidence of my senses. There it was in black and white before my eyes: "Alfred Rawson, Sloan's, Manchester: Take passage immediately. Engaged as chief bookkeeper for Buckley Bros. & Baker. SARAH MINDHAM."

I was literally staggered by the news. For some moments I sat like one in a stupor, my eyes fixed upon the little yellow paper on my desk. When my thoughts had returned to their ordinary channel, my first move was to ascertain who my future employers were, and what was the nature of their business. Upon consulting a copy of Bradstreet's Reports, I was perplexed at the discovery that no such firm was quoted in the seven pages given up to the city of Buffalo. I showed the message to my fellow clerks, who went over the list with me a second time, but without any better success. Bradstreet, it was plain, had no knowledge of the existence of my employers to be.

Finally I laid the cablegram before the senior Sloan. He read it carefully while a slight shade of annoyance passed over his features. It quickly gave place, however, to a genial smile, and, rising from his desk, he shook me warmly by the hand.

"I congratulate you, my boy," he said. "You're in luck. But your gain will be our loss, I'm sorry to say. What's that? what's that? Can't find the firm in Bradstreet's? You've certainly overlooked it," he continued, running his eye through the B's. "No; it must be a new concern, or, perhaps, the business has

lately changed hands. Let's see if we can find the name Buckley anywhere."

We looked carefully along, column after column. Suddenly I startled my employer with a half-suppressed exclamation of triumph. "I've found it!" I cried, pointing to an entry under the following caption: "Enterprise Grain Elevator (Ross, Buckley & Buckley, Propr's.) . . . Aa."

"Yes," said Mr. Sloan, "they must be the parties we're looking for. Buckley Bros. & Baker have no doubt succeeded the firm quoted here. Worth a million and over, too. It's a grand opportunity. We shall be sorry to lose you, though, but, of course, Alfred, you must go. Come to me when you are ready and I will give you a letter of recommendation to your new employers, although I presume it will be of no service to you under the circumstances."

Thanking Mr. Sloan for his thoughtfulness I returned to my desk, and shortly thereafter left the office to make preparations for my departure.

Oddly enough, the news of my good fortune did not fill me with any great measure of satisfaction. I felt depressed instead of elated. I was harassed with doubts and anxieties. Perhaps I should prove myself utterly incompetent to discharge the duties of the high position my overly sanguine aunt had obtained for me. After all, what did I know of America, its people, its business methods, its institutions? "It would be madness," I whispered to myself, as I hurried in the direction of my lodgings, "to give up an assured certainty for what might turn out to be the veriest uncertainty imaginable. No, I won't go. I'll stay right here in Manchester."

I walked on a few steps. "Fool!" something seemed to hiss in my ear. "I won't go," I said firmly, increasing my pace. "You must go," said the voice, authoritatively. "If I do I may starve." I argued. "If you don't you will starve," retorted the voice with logical acumen.

In such a state of uncertainty I reached my lodgings. Ascending to my room I locked the door and threw myself on the bed. There I wrestled with the subject till nightfall without arriving at a decision.

In this dilemma I recollected that shortly before I had seen the advertisement of a certain clairvoyant with an unpronounceable Hindoo name. This woman, who styled herself the "Seeress of Gondwana," professed to reveal the future through the instrumentality of a magic mirror. Strange tales had often reached me from friends in India, concerning the marvelous properties of these mirrors, and I was therefore inclined to give credence, in some small degree at least, to the claims of the woman in question.

It was but the work of a moment or two to find her card in a pile of newspapers on my writing table. There was the Hindoo name in all its unpronounceableness, relieved only by the announcement in a footnote: "All languages spoken." I should at least escape the customary gibberish of the foreign charlatan, then. And so I noted the address of the fortune-teller in my diary, which I had not carried farther than the third week in the new year. Having done so I be-

took myself to bed with the firm determination to visit the madam on the morrow, and challenge fate to give up the secrets of the misty years beyond.

Shortly after breakfast the next morning I set out for the quarters of the clairvoyant. My route led me through one of the poorer sections of the city. After a brisk walk of half an hour I reached my destination.

The appearance of the place, which was a ramshackle cottage in a narrow and ill-conditioned street, was certainly not calculated to inspire me with much confidence in the powers of the self-styled seeress of Gondwana.

I was not to be dissuaded from my purpose, however, by the unfavorable aspect of the surroundings, and so I doggedly made my way through a crowd of jeering small boys up a short flight of wooden steps that led to the entrance. I glanced at the tin sign upon the panel of the door to assure myself that I had made no mistake in the location. No, there was the long Hindoo name, more unpronounceable than ever, it seemed, and underneath it the cheering assurance that the vocabulary of the madam was not confined to her native tongue.

Nerving myself for the approaching ordeal, I pulled the bell resolutely, while my heart thumped like a battering ram against my ribs. Scarcely had I released my hold upon the knob before the door opened, and I was ushered into a narrow hallway by a young woman in the attire of a house-maid.

I inquired for the madam. She led me into a front room, off from the hall, and bade me be seated while she notified her mistress of my presence.

Left to myself, I took a hasty survey of the room. Evidently fortune-telling, even when accompanied by the seductions of a magic mirror, was not a lucrative occupation in Manchester. There was nothing in the furnishings of the apartment at all suggestive of the business carried on there. A few odd sticks of furniture, half a dozen prim looking chairs, a rickety table, a thread-bare carpet, a few cheap irrelevant pictures, and a pair of heavy queerly-figured curtains, hanging across the entrance to an inner room, made up the sum total of the visible possessions of the prophetess.

Just as I had completed this mental inventory of my surroundings, the heavy draperies were pushed aside and the madam herself stood before me.

She was a stockily built, dark-skinned woman of middle age, unquestionably of oriental origin, with plain but mobile features and an abundance of glossy black hair, coiled upon the top of her head, where it was held in position by a dull gold pin in the shape of a serpent with its tail in its mouth.

She was of quite graceful carriage for one so bulky, and her long, loose gown of tawny red, fancifully striped with black, lent a becoming dignity to her ponderous figure.

But the distinguishing characteristic of the woman was her eyes, which were large, luminous and intensely magnetic. A nameless thrill pervaded my entire system as I encountered for the first time the gaze of those star-like orbs, shining out, as they did, from the dark background of the curtains like balls of liquid fire.

As she advanced toward me I made no attempt to rise, but remained spell-bound in my chair, seemingly rooted to the spot.

"What is wanted?" she asked in a low voice that was positively musical in its cadences.

This pertinent inquiry had the effect of bringing me back to a proper realization of my position, and with a half-muttered apology for my apparent incivility, I rose to my feet and in a few brief, business-like words stated the object of my visit.

"You wish to consult me regarding your future?" repeated the owner of the wonderful eyes after me, with the same rhythmical intonation, as she pocketed the fee I had proffered her meanwhile. "Very well, then. Step this way, if you please."

With a beating heart I followed my guide behind the all-concealing curtains, and found myself in a little dark chamber, as diverse in character from the one I had just left as could well be conceived.

It was a square room of small dimensions, certainly not over ten feet in breadth. With the exception of a dim circular object in the middle of the floor, and a mantel in one corner, on which were crowded a number of curious Hindoo idols and a few attractive specimens of the antique *dinanderie*, or metal work of eastern lands, it was entirely devoid of furniture.

What little light was allowed to enter flickered feebly through the meshes of a gauzy yellowish curtain that hung in thick folds before the window. The four walls, and even the ceiling, were draped with a peculiar purple-tinted stuff, embroidered in gold thread with mystical lotus blossoms, systematically dispersed over the surface of the cloth. Directly above the circular object I have mentioned, at the distance of some six feet from the floor, a bright seven-pointed silver star hung suspended from the ceiling by a slender wire.

Such were the salient features of the mysterious sanctum into which I had been conducted by the awe-inspiring divinity of the place.

II.

At the bidding of the clairvoyant I approached the circular object, before which she had taken up her position. It proved to be a black marble bowl resting on a tripod of polished brass. It was filled almost to the brim with a dark, sticky substance resembling pitch or tar, which omitted a faint and rather unpleasant odor.

Without a word my strange companion, after stationing me at the opposite side of the basin, and immediately under the pendant star, began a series of mesmerism-like passes above the bowl. She extended her arms repeatedly in a graceful curve, as if endeavoring to draw within the compass of the basin an invisible something from the oppressive atmosphere of the room.

In the course of a few minutes the result of these manipulations became apparent. As if impelled by some occult force, the sticky, inert mass began to move; then it lost its former aspect of viscosity, and finally it fairly boiled and bubbled like a caldron of steaming lava.

Apparently satisfied with the results obtained, the seeress withdrew her hands from the bowl, whereupon the tumult within subsided, and in a short time the contents presented the appearance of a miniature lake of ink, as smooth and motionless as a solid block of marble.

"Now, then," said my vis-a-vis, while the lines in her face began to harden, "do not look at me, but keep your eyes fastened upon the moulveh."

"The moulveh?" I interrupted, wonderingly.

"Yes, the bhatta, the substance in the basin. Moulveh we call it in my country. It possesses magical properties. All that you will to know you shall behold reflected from its surface. See! the spell has begun to work already."

So saying she directed my gaze to the inky pool, and riveting her own upon the burnished star above my head, which, improbable as it may seem, began to coruscate with intense brilliancy, she lapsed into complete silence.

And now a strange thing occurred. As I bent over the basin a wave of pale white light flitted across the face of the mysterious disc. Then a misty vapor ascended in curling wreaths from its somber depths. In a few seconds it passed off, leaving the surface of the moulveh clearer and more mirror-like than before.

Suddenly I detected what I took to be the shadowy outlines of a picture at the very bottom of the sleeping mass. Gradually it rose, gathering strength as it progressed, until at length it stood out in sharp relief against its background of jet, clear-cut, vivid, tangible almost in its intense realness and fidelity.

Astonished beyond measure I bestowed a furtive glance upon the extraordinary being whose powers so far outran those of common mortals like myself. She seemed to be in a state of profound somnolism. Her body was as rigid as stone, her face overspread with the ghastly pallor of death. Her eyes, blazing like twin bulbs of electrical fire, were still fixed upon the overhanging star, more coruscant, if anything, than before.

With a shudder I returned to the contemplation of the picture, which I had not heretofore examined in its minutiae.

The scene before me represented one of the large transatlantic steamers, tossed hither and thither in the trough of a mighty sea. Apparently, a great storm was in progress. On deck everything was bustle and confusion. And yet not a sound broke the solemn quiet of the room. Figures in the garb of seamen hurried to and fro at the bidding of an officer who directed their movements from the bridge. Scattered about, a score of adventurous passengers might be seen clinging for safety to the various supports of the vessel. There was a familiar look about one of these forms; at a second glance I recognized in it a faithful portrait-ure of myself, as far as the features were concerned, although the clothing, which was of an odd pattern, in no wise resembled anything in my modest wardrobe.

With curious interest I watched my miniature image as it moved calm and unruffled through the excited and panic-stricken throng. I could not doubt the reality of the phantom picture; to do so would be to discredit

the evidence of my senses. I knew, beyond peradventure, that I was face to face with—myself!

But what struck me as the most remarkable feature of the pantomimic display, was the fact that despite the turbulent riot of the waves and the incessant activity of the beleaguered crew, not a ripple disturbed for an instant the placid surface of the imprisoned moulted. From start to finish it remained as still and quiescent as a sheet of glass.

And now scene after scene succeeds, each merging into its neighbor with panoramic rapidity. I see the same ship anchored safely in a foreign port; I melt into the stream that pours down the gangplank to the shore; I pass the inspection of the custom officers, and before I am aware of the change, I see myself whirled in a railway carriage with the speed of the wind, over miles of undulating country, dotted with thrifty villages and productive farms, rich in the variegated herbage of an autumn day.

On, on, I speed with the shifting panorama until my journey's end is reached. I dismount from my car in the depot of a bustling American city, where I am warmly embraced and welcomed by my waiting aunt. We enter a carriage at the door and are driven rapidly over uneven streets, alive with traffic, which shortly give place to smooth boulevards lined with picturesque residences. We stop before an elegant mansion, where I am ushered into a tidy room, evidently set apart for my occupancy.

In the twinkling of an eye the picture vanishes and another flits across the bosom of the magic pond. Now I am seated at a desk in the office of a busy concern. I seem to occupy a position of trust, for I am bending my ear to catch the whispered confidences of a trio of dignified men whose bearing indicates the nature of the relation that exists between us. They rise and pass out, and then a younger man—a fellow-clerk, apparently—appears, and seating himself at a desk in the rear, scowls at me behind my back. There is a look of ill-concealed malice on his face, a dark, forbidding frown upon his brow. His presence troubles me. I am nervous and ill at ease. I close my eyes involuntarily, as if to shut out the unwelcome sight, and when I open them again I am alone at my desk, running up and down long columns of figures in the books spread out before me. I appear vexed and baffled. I rise and pace the room; then I return to my books, only to rise again more disconcerted than before.

While I am attempting to solve the problem of my evident embarrassment, the quiet picture is replaced by one of wild commotion. I am standing at a railroad crossing surrounded by a crowd of struggling, white-faced men. At my feet lies the body of a young man, covered with blood, the limbs severed from the trunk. I kneel beside the hapless wretch and tenderly lift the drooping head upon my lap. He turns his glazing eyes toward me; he whispers a few disjointed words in my ear and sinks back upon the roadway—dead. Great God! in the livid, upturned face I recognize the features of the young man who had scowled at me from his stool!

I could bear no more. With a cry of horror I dashed

from the fever-laden atmosphere of the darkened room, out into the sunlight of that fresh September day, and for one, two, three hours I wandered on and on, I cared not where—it mattered little—so long as I increased the distance between me and that accursed abode of diabolism and witchcraft—I would fain say, of jugglery and deceit. Never again, I resolved for the thousandth time during my mad walk, would I attempt to lift the curtain which the Almighty has mercifully interposed to save his children from a too forward knowledge of their lot.

When I had regained my usual composure I retraced my steps to the business quarter of the town. By this time I had fully made up my mind to leave Manchester for good, and so without more ado I sought the office of the White Star Line and secured a berth on the steamer booked to sail from Liverpool on the following day.

I then took leave of my employers and my fellow-clerks, from whom I parted with much reluctance and regret. When I closed the door behind me for the last time I carried with me not only the promised letter of recommendation but a new ten-pound note as well, which the Messrs. Sloan, with the utmost delicacy, had tendered to me above and beyond the amount due for services rendered.

As I hastened to my lodgings to pack my few worldly belongings, my eye was attracted to a suit of fashionable cut in the shop windows of a leading clothier and outfitter.

In an instant I saw that the pattern of the cloth was identical with that which had struck me so forcibly in the spectral picture of the storm at sea.

Here, then, was the first confirmation of the weird revelations of the magic mirror. Under the circumstances I could not, even if I would, forgo the purchase of the clothes, which fitted me to perfection. Half of my new ten-pound note I left in the tailor's hands, and with my bundle under my arm I repaired to my lodgings. By noon of the next day I was on board ship, bound for the far-off land of the stars and stripes.

What need to dwell at length upon the events only too faithfully foreshadowed on the glassy face of the enchanted bowl? Suffice it to say that the prophecies of the mirror were fulfilled to the letter. Everything was verified—the fierce gale at sea, my arrival in New York, the journey to Buffalo, my reception by my aunt, Mrs. Mindham, and my subsequent installation into the office of accountant for Buckley Bros. & Baker, with the unhappy issues attendant thereon.

Whatever element of mystery might have attached to any of the fleeting scenes I had witnessed was cleared up in due course. While I was doing ample justice to the first dinner set before me in Buffalo, my aunt explained, in answer to my request for information, that Buckley Bros. & Baker had but recently succeeded to the business of the older concern—which accounted for the non-quotation of the firm by the Bradstreet Agency.

The new member of the Company, Mr. Baker, had married the daughter of my aunt some months before, and it was through his influence that the position,

made vacant by the resignation of my predecessor, was given to me.

Before my first day's work was over I realized the fact that the young man, Edward Veitch by name, who had figured so unfavorably in the prospective incidents of my career, was destined to be a no less disagreeable companion than he had been represented.

He had aspired to the vacancy himself, but on account of his growing fondness for intoxicants the management did not deem it advisable to entrust the conduct of their business to his hands. Nor did they feel exactly at liberty to discharge him, seeing that in spite of his failings he was a valuable man in his way; consequently they refused to advance him to the position which it was my good fortune afterwards to secure.

It was galling to Veitch's pride to be forced to "play second fiddle to a John Bull," as he contemptuously expressed it, and in every manner possible he sought to render my new occupation odious to me.

Seeing that I paid little or no attention to the petty annoyances and insults which he heaped upon me continually, he resorted to more questionable means to bring me into discredit with my employers, and by a series of adroit falsifications succeeded in throwing the books out of balance to the extent of several thousand dollars.

Although I suspected him of duplicity I could not prove my point, nor was I able to locate the source of error, even after a systematic course of rechecking.

For hours at a time, just as the prophetic moult had foreshown, I hung over my books until I was almost upon the verge of delirium.

At last the crisis came. After an unusually sleepless night I hurried off to my work, to continue the search. Just as I was about to settle down to my wearisome task a messenger, panting and breathless, dashed into the office. My fellow-clerk, Veitch, in attempting to board an incoming train had been dragged under the iron wheels of the car. Almost with his parting breath he had summoned me to his side.

Jumping into a cab, I was quickly upon the scene of the disaster. Is it necessary to say that the last and fatal picture of the series was reproduced in its entirety then and there, even to the configuration of the very stones in the road upon which I knelt?

As the crushed and mangled body of poor Veitch began to stiffen in my arms, he confessed to the falsification of the books, while, even then, a blush of shame stole over his wan cheek. "But I shan't ask you to forgive me," he gasped laboriously, "I—don't—deserve—it,—Alf."

Instinctively I grasped the pulseless hand. The ashen lips parted in a grateful smile, an icy shiver ran through the dying frame, there was a gurgle in the throat—and all was over.

I am older now, and time has softened many of the painful recollections of the past, but those arcane pictures, photographed so long ago upon the very substance of my brain, still offer no suggestion of impermanency, discover no symptoms of obliteration.

Truthfully, indeed, may I say, with the arch-puppet of the mimic world, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Thanks to you, dear reader, and good-bye!

THE END.

WAYS TO ILLUMINATION.

From a "Commentary on the Life of Saint Martin," by Dr. Gerard Encausse (Papus).

TRANSLATED BY MARGARET B. PEEKE.

It is necessary, first of all, to place Saint Martin in his proper place that we may the better understand the character of the mystical way and its diverse modalities.

There is a law of evolution existing in nature which it is impossible for the least conscientious observer not to prove. Its domain extends even to the realm of mind and spirit, in all planes of manifestation. This law is often forgotten in the study of philosophy, but in the valuable work of the master, Charles Barlet, it is shown in a striking manner.

When a mind centers itself around its principle, it takes conscience for its guide in all its actions. It abandons all ideas not in accordance with reason. It takes conscience with liberty. A freethinker is then born, and this phase of evolution is as far as an ordinary mind can attain. These freethinkers are superior to those who do not think at all, and who accept everything without discussing it. But the freethinker often confounds that which has preceded his state with that which should follow.

From this state of mind, after the critical and negative condition has passed, there is another state of evolution possible where Pantheism holds the highest place; that is to say, after having taken cognizance of the law of the physical plane by Naturalism, he now cognizes the universal life and the world of law by Pantheism. At this time he is misunderstood by those who live on the inferior plane, and we see Comte treated by his former pupils as a lunatic, because they had not gone as far as he.

Mysticism is treated by critical philosophers who cannot go as far as that, very much as Pantheism is treated by the materialists, as a mild folly. But Mystics alone can know the grandeur of the way, and we are going to indicate, though imperfectly, the steps of approach.

When the mind has attained an almost perfect development and control of its organs, it finds another series of organs complementary to the first, located in the great sympathetic centers and principally in the cardiac centers, whose ramifications are in touch with the conscious centers of the brain. These organs are destined for the exercise of faculties altogether different from those of the others, the effects of which are known by the names of intuition, clairvoyance, direct vision, etc.

The mental or cerebral way of development has its

ultimate in magical ceremonies, which necessitates a training and knowledge of mental forces, while the other way, which we call the cardiac way, is centered and ended in theurgy. While magic development strengthens the will, and often pride, theurgy kills pride, and develops in its place humility; and, in the place of obeying orders blindly from spirits of the astral plane, calls upon the angels of the divine plane by humble prayer.

Between these two ways is a third, mixed and vague, which urges the mind toward the pride of believing itself to be God, and teaches to despise prayer and the humble appeal to Superior Forces, and who wander among the exercises of astral gymnastics, which they think is the height to be attained by the highest development. This way has taken different names, according to the times in which it existed, whether among the Pythagoreans, or among the adepts of Cagliostro or among modern anti-christians. They are always known by their tendency to division and disintegration, and their love of relating little personal experiences and a thousand other signs which no more deceived Saint Martin, when they brought him the account of the wonders of the school of the North, than any adept of a true school of theurgy.

There are also phases of evolution in mysticism, as there are in all philosophic ways, and the mistakes of critics has been to put all mystics in the same category without making the distinctions that are absolutely necessary.

Martines de Pasqually was, above all things, a magician, a magician having knowledge of the great and divine problems and the predominance of the Christ in the invisible, but, notwithstanding, a magician with his circles, his lights, his divine names, and his multiple ceremonies.

Claude Saint Martin, his disciple and pupil, is by nature and temperament, a theurgist. He prefers the passive and contemplative side of theurgy, which also offered other aspects, but, lastly, demanded humility and prayer for its great consolations. For the true theurgist, prayer is not an exercise of the lips, more or less prolonged. Prayer is the setting in motion of a living cerebral power which should have been created by the exercise of a love, moral and intellectual, and a submission to proofs or tests. All pain, all suffering, all labor is an acquisition that prayer directs for the weak and desperate. When the Invisible makes an alliance with a representative upon the earth and guides him step by step, he becomes an Illuminate.

Whether this Illuminate is a Brahmin of India, or a monk of France, or a negro of Africa, the faculties put in play are the same, and all know themselves to be brothers in God by true humility and charity. It is necessary to be careful not to confound the Illuminate who guards the control of all his cerebral faculties, and who can follow or not follow the instigations of the Invisibles, with the medium, who is a passive instrument and prisoner in the hands of powers that he must obey for good or for evil. Socrates was an Illuminate, and no one with a serious mind will confound him with Slade or Eglinton.

We see with what prudence it is necessary to conduct ourselves in the mystical world, and why philosophers have not been clear in their criticisms.

After having followed the evolution of the mind as far as mysticism, it is useful to say a few words about the communications between the visible and the invisible planes, by practical knowledge and the avoidance of all that belongs to mediumship.

An Illuminate is, above all, *one that knows*, and not one that merely criticises, a being capable of entering into *conscious* rapport with the invisible world. These rapports vary according to the development, more or less intense, of the transcendental faculties of the subject and the psychologic condition.

The first contact of the astral plane with the mentality of the subject may be suddenly, with intense and direct vision, as in the case of Swedenborg and Jacob Boehme; or slowly and progressively, with hearing, seeing and successive sensations of the cardiac region, as in the case of Gichtel and Claude Saint Martin.

The first way is the most rare. It is that which is followed when the invisible agent acts directly upon the being of his choice without the solicitation of the latter or his expecting it. Swedenborg and Joan of Arc are examples of this kind. After the union is once established, communication between the two is made simple, but always under the direction of the Invisible and without the loss of consciousness for an instant.

The other way is easier, because it can be followed methodically, either alone or with a living master. When we say easier, we should add, "of access," for, like all mystical ways, it is full of tests and humiliations and trials, and constant sacrifices which discourage the most ardent at the beginning.

The history of Gichtel and his friends is luminous on this point. There were twenty who had decided to follow this way and on whom the tests came, and when they saw the approach of ruin and disaster, either to health or finances, or friends, nineteen gave up and Gichtel alone remained to the end.

Many fraternities of initiation conduct their members this way. They begin by purifying the body by means of diet (generally vegetarianism) and also mental training. The danger in this course lies in the tendency to egotism. The subject looks upon himself as purer than his fellows, and becomes afraid of contamination by association with others, either in the flesh or in the astral. The plane of love and charity is forsaken and the subject is brought to the state where the Serpent of Pantheism allures him to his ease. For such an one, who has left the cardiac way, astral gymnastics is all that remains. The plane of prayer and divine personality does not exist, for his pride urges him to deny all that he does not see.

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METOPOSCOPY.

The Art of Reading Character from the Lines and Contour of the Face.

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Among the Chaldeans and Persians, the sciences or arts of astronomy and astrology were developed to a high degree many years before the Christian era.

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The signification of the various forms of the forehead are enumerated as follows in an old manuscript:

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mounts, is a sign of fearfulness, deceit, cheating and ambition.

11. He which hath a frowning, wrinkled and capred forehead, is of a Saturnine humor and melancholy, and denotes one that thinks more than he speaks, pre-meditating his conceptions before he effects them. These persons are of a gentle humor and familiar conversation. If a person be very rich the greater the melancholy.

12. A clear forehead without wrinkles signifies a fairness of mind as well as body, but a malicious disposition, given to debates, suits and contentions. Most that have it so have not much devotion; the great Sidorius Apollinaris saith that Epicurus had it so.

13. A forehead neither straight nor lean, nor smooth, nor rough, but between all, signifies a round dealing, friendship without deceit or circumvention.

14. The cloudy forehead, having black marks, signifies boldness, and such persons are likened to bulls and lions, who are in perpetual choler.

15. Those who have much carnosity about the eyes, so that their eyebrows hang down like those of hounds, are fraudulent, cruel and unmerciful, deriving their cruelty from beasts of prey. Selymus, the emperor of the Turks, had them so, and he was cruel, bold, a great, indefatigable and severe warrior.

16. A forehead that upon the first sight appears sad, severe and austere, shows a strange and barbarous humor, prone to all manner of cruelties. Such are the Arabians, Cannibals, Anthropophagi, people that know no pity; they are likely to devour their own children.

17. A depressed and low forehead denotes an effeminate person. This kind of forehead suits well with a woman. A man that is so hath a low and abject soul, is fearful, servile, effeminate, cowardly, and carried away with the many words of a great talker, and overcome by the speech of the most simple man that he stands in fear of.

The lines of the forehead have longitude, latitude and profundity, and begin at one temple and end towards the other; the which lines, by their aspect, represent unto us the evil or good fortune of a person. The veins are planetary. A planetary line is that which is referred to some of the planets which are placed on the forehead as before mentioned; but because in all foreheads there doth not appear perfectly all the lines, we shall draw our more particular judgments from those of the Sun and Moon, which infallibly appear on all foreheads. Upon the eyebrows, that of the Sun upon the right, and that of the Moon upon the left; but it is easier to judge of those who have all the lines, some having them more apparent, others less.

The first line, which is that of Saturn, appears near the hair, then Jupiter and Mars. The other four are superficies of the forehead, as the Sun and Moon upon the eyes. Mercury near the base of the nose, Venus above it, between the eyes. The planets are thus placed according to celestial rule.

By their situation we are shown the analogy between the great and little world, even as experience confirms it and reason demonstrates these motions, being like those of the heavens. The nose and the bone of the

vertex being the imaginary poles whereon these planets move.

In these lines we must observe the characters which are given them as marks of the planets, and are the most infallible signs of the temperaments, and of man's life that we can discover. Those marks are the crosses, circles, warts, moles, and such like characters, which are usually found on men's foreheads.

TO BE CONTINUED.

HELIOCENTRIC TIME BOOK.

Directions for Ascertaining the Mean and True Heliocentric Longitude of the Planets.

PREPARED BY ZENO T. GRIFFEN.

The position of the planets at New Year's, or January 1st, at a moment past *midnight* (not noon) has been adopted as an aspect, or horoscope, of the heavens by heliocentric astral students, for the starting point of a Time Book, which measures the motions of the planets and Earth around the Sun.

These horoscopes are made leaves, or pages, which express times, persons, environments, powers, and other data connected with the astronomical and astral science. On left-hand pages are placed the figures of the heavens, with their twelve houses and constellations as found in any advanced work on astronomy. On the opposite or right-hand pages are placed the tables of the *mean* heliocentric longitude of the seven planets and the Earth in the following order. For instance, take the heliocentric aspect of the planets for January 1, "1800," opposite and for page "0."

MEAN HELIOCENTRIC LONGITUDE.

1800.—January 1st.

Planets.	Deg.	Min.	Sec.	Par.	Power.
Mercury	111°	17'	13"	.....	20
Venus	146°	22'	22"	.....	18
Earth	99°	48'	19"	.....	17
Mars	232°	58'	44"	.....	13
Jupiter	81°	53'	38"	.....	16
Saturn	123°	6'	5"	.....	12
Uranus	173°	30'	18"	.....	9
Neptune	125°	15'	6"	.....	5

For page "1" we will place the position of the planets for the year "1809," which is thus:

Mercury	243°	53'	37"	.....	16
Venus	12°	58'	31"	.....	22
Earth	99°	48'	19"	.....	19
Mars	155°	36'	23"	.....	15
Jupiter	355°	9'	23"	.....	10
Saturn	233°	12'	14"	.....	9
Uranus	212°	4'	3"	.....	7
Neptune	244°	55'	0"	.....	4

For page 2 the position of the planets for 1818; page 3, 1827; page 4, 1836; page 5, 1845; page 6, 1854; page 7, 1863; page 8, 1872; page 9, 1881.

Now we come to a change, caused by what we term the Y-root, of the year 1801, giving page 10; this change starting another series of years forward.

TABLE OF YEARLY MOTIONS.

Mercury ...	54° 43' 36"	Jupiter	36° 21' 41"
Venus	225° 10' 41"	Saturn	12° 14' 1"
Earth	360° 0' 0"	Uranus	4° 17' 5"
Mars	191° 24' 11"	Neptune...	2° 11' 6"

These yearly motions, added to the mean heliocentric position of the planets for January 1, 1800, will give their mean position for 1801, on January 1. For example, take Mercury, which on January 1, 1800, is:

Mercury's mean longitude 111° 17' 15"
 Mercury's yearly motion 54° 43' 36"

Mean position by addition ... 166° 0' 49"

Thus may be found the mean positions for all years.

Always subtract 360 when the degrees of longitude of any planet will permit of its being done, as this number represents a complete circuit around the Sun. A planet "0°" would necessarily be in the first degree of Aries, from which the zodiacal degrees are numbered. See Heliocentric Zodiac on page 12. The positions of the planets are not to be entered in the horoscope pages until the "true" or corrected "mean" planetary positions for the century are found. This will be considered later. But you will enter the mean positions for January 1, for each year of the century, on the right-hand pages opposite to the regularly numbered zodiac or horoscope pages—0 to 99—as the Y-root of each year will determine.

To find the Y-root of any number, divide it by 9, by long division; reduce the figures of the quotient, by successive addition, to one figure; this single digit is the quotient's "Nth-root," and is to be placed at the right-hand side of the remainder if any.

In finding the Y-root of any year of the nineteenth century, use the two last figures of the year only, starting with the year 1800. The regularly numbered pages of the Time Book will therefore contain the one hundred corrected horoscopes of the past century in the following order:

Page.	Year.	Page.	Year.	Page.	Year.	Page.	Year.
0....	1800	25....	1847	50....	1805	75....	1852
1....	1809	26....	1856	51....	1814	76....	1861
2....	1818	27....	1865	52....	1823	77....	1870
3....	1827	28....	1874	53....	1832	78....	1879
4....	1836	29....	1883	54....	1841	79....	1888
5....	1845	30....	1893	55....	1850	80....	1898
6....	1854	31....	1812	56....	1859	81....	1817
7....	1863	32....	1821	57....	1868	82....	1826
8....	1872	33....	1830	58....	1877	83....	1835
9....	1881	34....	1839	59....	1886	84....	1844
10....	1801	35....	1848	60....	1806	85....	1853
11....	1810	36....	1857	61....	1815	86....	1862
12....	1819	37....	1866	62....	1824	87....	1871
13....	1828	38....	1875	63....	1833	88....	1880
14....	1837	39....	1884	64....	1842	89....	1889
15....	1846	40....	1894	65....	1851	90....	1890
16....	1855	41....	1813	66....	1860	91....	1891
17....	1864	42....	1822	67....	1869	92....	1892
18....	1873	43....	1831	68....	1878	93....	1893
19....	1882	44....	1840	69....	1887	94....	1894
20....	1802	45....	1849	70....	1807	95....	1895
21....	1811	46....	1858	71....	1816	96....	1896
22....	1820	47....	1867	72....	1825	97....	1897
23....	1829	48....	1876	73....	1834	98....	1898
24....	1838	49....	1885	74....	1843	99....	1899

The Y-root apportionment of the years ceases with 1889, the Y-root of which is 89, and 1890, and the following years of the century run in regular order as the table shows, for the reason that the pages they would fall to are already filled by previous years. Thus the year 1890 would fall to page 1 already filled with the radical aspect of the year 1809, both 1890 and 1809 having the same Y-root. The Time Book properly does not end with the page and year 89, however, for the reason that it must necessarily embrace the radical horoscopes of exactly 100 years, ending with 1899. Beginning with 1900 and ending with 1952 the pages run in regular order, irrespective of any Y-root apportionment, an ephemeris only being desired at the time the Time Book was made for these years, although a Time Book for the twentieth century, which will be built sometime, I suppose, will apportion these radical aspects of the years according to their Y-root.

The right-hand pages of the Time Book also contain printed tables of "Daily Motions" and "Time Table and Monthly Corrections." We give a comparison here between the daily motions of the planets as in the Time Book and those published by Proctor:

	TIME BOOK.		PROCTOR.
Mercury ...	4 d. 5 m. 32 s.	4 d. 5 m. 32 s.	
Venus	1 d. 36 m. 7 s.	1 d. 36 m. 7 s.	
Earth	59 m. 8 s.	59 m. 8 s. 11 t.	
Mars	31 m. 26 s.	31 m. 26 s.	
Jupiter	4 m. 59 s.	4 m. 59 s.	
Saturn	2 m. 0 s.	2 m. 0.455 s.	
Uranus	42 s.	42.233 s.	
Neptune ...	21 s.	21.406 s.	

It will be noticed that Proctor agrees exactly with the Magi as to the daily motion of most of the planets, and differs but very little with the rest.

The hourly motion of a planet or the Earth can be found, of course, by dividing the daily motion by 24; but this is unnecessary, except in extreme cases, when a planet is found to be on a meridian line.

The right-hand pages also contain "Q" and "K" cards, a card value table, "W" and "X" indicator numbers, "Y" and "Z" golden numbers, and a horoscopic year number. The left-hand, or astral horoscope pages contain, besides the radical aspects of the years embraced by the Time Book, the yearly luck, planet, year and birth cards, and the radical aspects themselves are covered with red, blue, black and green stars of different sizes and points; also a comet.

I mention these matters that my readers may form some conception of how "elaborate" a work the Time Book is. To give directions for reproducing these peculiar features would require a larger book than the Time Book itself. After such a Time Book was made the Field Book that goes with it, containing thousands of rules and tables, would be required in order to understand and use it. To publish these books would cost a fortune, and it can readily be seen that I cannot give directions for building a Time Book that will answer any other purpose than that of enabling one to find the correct heliocentric longitude of any planet for any particular date of time, past, present or future.

TO BE CONTINUED.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FEBRUARY, 1902.

THE EARTH AND PLANETS.

Mercury—February 1st, 1902, in Taurus; 3d, enters Gemini; 8th, enters Cancer; 13th, enters Leo; 19th, enters Virgo; 25th, enters Libra. Travels about four degrees a day.

Venus—1st, in degree 4 of Leo; 17th, enters Virgo; 28th, in degree 18 of same house. Travels about two degrees a day.

Earth—1st, in degree 12 of Leo; 19th, enters Virgo, the sixth house. Travels about one degree a day.

Mars—1st, in degree 4 of Pisces; 28th, in degree 20 of same, being degree 350 of the above Zodiac.

Jupiter—1st, in degree 27 of Capricornus; 28th, in degree 29 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 20 of Capricornus; 28th, in degree 21.

Uranus—In degrees 18 and 19 of Sagittarius during the month.

Neptune—In degree 1 of Cancer during the month.

THE MOON.

New Moon in Leo on the 8th, in the direction of Aquarius from the Earth—in the house (heliocentric zodiacal area) of Leo, and sign (geocentric zodiacal circumference) of Aquarius.

Full Moon, on the 22d, in both house and sign of Virgo.

The Moon is in line (approximately) with the Constellations as follows: February 1st, Libra; 2d, Scorpio; 4th, Sagittarius; 7th, Capricornus; 9th, Aquarius; 11th, Pisces; 13th, Aries; 15th, Taurus; 18th, Gemini; 20th, Cancer; 22d, Leo; 24th, Virgo; 27th, Libra.

The Moon, as a rule, is in the sign ahead of the constellation it is in line with; thus, if in line with the constellation of Aries it would be in the sign of Taurus, and so on.

MISCELLANEOUS MENTION.

Jupiter is Morning Star. Venus is Evening Star to the 14th. St. Valentine's Day, Friday, the 14th.

Washington's Birthday, Saturday, the 22d.

Sun in Middle States, on Feb. 28th, rises at 6:34; sets at 5:51.

February 28th is the 59th day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4d, 8th, 11th, 14th, 19th, 23d, 27th and contiguous days. Earth disturbances and severe storms are indicated. Navigation and transportation will suffer and unusual conditions will prevail.

EARTH'S TRANSIT OF CANCER.

An Astrological News Record of the Notable Events of Current History and their Planetary Aspects.

BY WILLIS F. WHITEHEAD.

December 22, 1901.—**Planets' positions:** Mercury in Sagittarius, Venus in Taurus, Mars in Aquarius, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Cancer. **Earth enters Cancer.** Car ferry wrecked, Ludington, Mich., harbor. Market-house fire, Mexico, kills scores. Dubois, Pa., fire burns family of 4; numerous domestic fires. Cold wave ends. Alexander Sullivan found guilty of conspiracy to prevent punishment of jury briber, at Chicago; fined \$2,000.

December 23.—Boers force fighting. Train burns in tunnel at Liverpool; many dead. Paper works burn at Hamilton, O. Run-away trolley kills 6, Allentown, Pa.

December 24.—**Venus enters Gemini.** Chile and Argentina still fail to agree. British annihilate Baluchistan outlaws.

December 25.—Chile and Argentina sign peace protocol. Race riot at Harlem, N. Y. Steamer Sun burns at Memphis, Tenn.; 4 lost. Schooner Parkhurst and crew of 8 lost off New England coast. Progreso, Yucatan, has \$1,000,000 fire.

December 26.—Japanese liner with rich cargo burns in fierce storm off Port Townsend. Great storms in the Northwest. Furious gales sweep Newfoundland coast; much destruction. Filipinos active; 22 killed. Boers capture four British companies.

December 27.—Colombian garrison at Honda defeat revolutionists after 17 hours' fighting; 400 killed. German cruiser arrives at La Guayra, Venezuela. Furnace explosion, Pa., kills 3.

December 28.—Battleship Missouri launched, Newport News. President Castro of Venezuela suspends operation of railroad owned by German capital because it refused to transport troops; revolt against Castro grows. Argentina rejects terms of Chile. Great damage reported from North Pacific coast storm.

December 29.—**Mercury enters Capricornus.** Illinois R. R. collision kills 4. Va. landslide causes R. R. accident; 4 killed. Earthquake shock at Denver. Steamer St. Paul has roughest passage in its history from Southampton; buffeted by winds, rain and huge waves all the way over. Waterspout at Saffee, Morocco, inundated town for 12 hours; 200 drowned. Incessant rain for 48 hours throughout East Tenn.

December 30.—Floods cause great damage in many Eastern and Southern States; Pa. especially. Boers lose 250 men in two recent engagements. Bubonic plague at Smyrna. Pope weak.

December 31.—Palma elected President of Cuba. New York theater burns. Train collides with Chicago trolley; many hurt.

January 1, 1902.—Md. R. R. accident kills 2, injures 17.

January 2.—Marine disasters reported. Life savers, Chatham, Mass., fight two days in storm to save a ship crew. Macon, Ga., explosion kills 5. Gen. Matos, with 300 men, sails from Island of Martinique to start a revolution in Venezuela; expedition armed. Congress of Russian naturalists opens at St. Petersburg.

January 3.—Germany sends note to Venezuela fixing time for demands to be complied with. Steamer Walla Walla collides with French bark Max off Mendocino, Cal., and sinks; 47 lost. Steel combine to pension faithful employees.

January 4.—Va. insane asylum burns; but 1 lost. Panama canal offered to U. S. for \$40,000,000. Argentina army and navy ordered on war footing. Castro orders Venezuelan fleet to attack the rebel steamer Liberator.

January 5.—Denver forms vigilance committee of 300 to rid city of crime. Filipino powder factory, work shops, and war munitions captured. Boers ambush British; kill 6.

January 6.—British collier collides with Portuguese steamer off Portugal coast and sinks; 18 lost. British capture 35. Bark capsizes at mouth of river Lezero; 23 lost.

January 7.—Chinese Emperor, Empress Dowager and royal family returns to Peking through miles of kneeling troops; imposing ceremonies. [NOTE.—The Chinese court deserted Peking "when that city was taken by the allies;" the allied forces entered Peking and rescued the legations on August 14, 1900.] Jean de Bloch, father of the Peace Conference and adviser of the Czar, dies. [NOTE.—Jean de Bloch was the author of the greatest work on war and its evils ever written.] All Venezuela said to be in revolt. Boers kill 18. Mich. mine cave-in entombs 17.

January 8.—**Mercury enters Aquarius.** Chancellor von Bulow bellows at Chamberlain. Collier Bristol sinks off Alaskan coast; 7 lost. Passenger trains collide in Park Ave. tunnel at New York; 15 killed, 16 injured. Cuban merchants ask U. S. for tariff concessions. [PREDICTION.—Compromise concessions will eventually be made in aid of Cuban trade.]

January 9.—Nicaragua Canal bill passes the House by a vote of 308 to 2. Carnegie Washington Institution incorporated and trustees named; purposes made public. Von Bulow's bellow resented by English press. Revolt in Paraguay; army won over and President made prisoner. Pope appoints a commission to decide questions relating to the scriptures.

January 10.—London alarmed by 878 cases of smallpox; 24 fresh cases discovered. Repeated attacks on the British army made in public debate in the German Reichstag causes the London Times to sound a warning. [NOTE.—The shipping interests

of England and America are drawing together very rapidly toward common ends. Von Bulow's bellowing is not in line with German interests which are really in the same direction of commercial activity, as the trend of commercial evolution will soon show. That economic machine known as "transportation" has got to the stage where a war as between England and America is made impossible; and, because of this, *neither England nor America could or would permit any Power to destructively interfere with their interlocked interests.* Fool nations obey their stars; wise ones rule them.] President of Paraguay forced to resign by revolutionists. Earthquake shocks at Yarmouth, N. S.

January 11.—**Venus enters Cancer.** Croker retires from Tammany leadership. Cold wave. Mich. fire injures 11.

January 12.—Buffalo, N. Y., fire kills family of 7. Great elevator burns at Chicago. Yokokama fire kills 12. Blinding snow in Indiana causes train wreck. Several train wrecks reported. British capture 43 Boers. Colombia seizes a steamer. *Planet Venus casts a shadow;* observed by M. Giacobini, the astronomer of the Nice (France) Observatory. Disorder in China.

January 13.—Boer general killed. Pan-American Congress agreed upon compulsory arbitration plan; Chile refuses to vote. China threatens to deprive the United States of its favored nation privileges if the exclusion law is continued. [PREDICTION.—The exclusion law will be continued. NOTE.—America can grow her own tea if China buys her calicos elsewhere, a possibility that would surely follow its indirect course to us.]

January 14.—Ten miners killed by explosion in coal mine at Dow, Ind. Ter. Forty-three miners drowned by the flooding of an Austrian mine. Filipinos surrender; 261. Pope faints.

January 15.—Change in Cabinet; Henry C. Payne assumes charge of Postoffice Department. White Star line sells six of its big cargo steamships to the J. Pierpont Morgan syndicate; another step in the amalgamation of the White Star, Leyland and American lines. Earthquake at Aram, capital of Croatia and Slavonia. Great snow storm sweeps over Germany.

January 16.—**Mercury enters Pisces.** Parliament opened by King Edward. [PREDICTION.—Will be a strong and memorable session and distinguished by wise and effective legislation.] City of Mexico has four severe earthquake shocks. Colombia arms the seized vessel and other ships. Deep snow in Germany. Severe storm in Vienna. Norwegian bark Arab Steed sinks in North Sea; 22 lost. Severe storm rages over Denmark; many shipwrecks reported. Another earthquake at Agram. Hundreds killed by earthquake at Chilpancingo and other points in Mexico; most severe for many years.

January 17.—Great merger in Atlantic liners under way; will be under American control; German and French ships included. Repetition of great earthquake at Chilpancingo, Clipa, Tixtia, Marchitlan, Igula, and other places, Mexico, cause loss of life.

January 18.—British vessels join American. Cyclone sweeps Canary Isles; causes shipwreck. Engine boiler bursts on Denver limited when at high speed; 2 killed. Boiler explodes at Vilumara, near Manresa, Spain, causing death of 60 and injury of 100 through collapse of spinning factory.

January 19.—Street car strike at Terre Haute, Ind. Four 4-story buildings collapse in wholesale business district of Detroit. Female Filipino general captured. Gen. Tung Fuh Siang, who led Boxer attacks on Pekin legations, executed by order of Empress Dowager. Boer Gen. Scheepers court-martialed by British and shot. King Alexandria of Serbia willing to abdicate. Volcano of Colima in Mexico again active. Venezuelan insurgents begin active operations against Castro's government in many places. Great Canton, China, fire reported; 200 lost.

January 20.—**Earth enters Leo.** The March STAR will contain a summary of notable events of the Earth's transit through the house of Leo under the Sun in the sign of Aquarius.

THE WORKS OF WILLIAM LILLY.

He published, in 1644, *Merlinus Anglicus*, an astrological almanac which he continued annually till his death. His "Observations on the Life and Death of Charles, late King of England," and the lives of Lilly and Ashmole, were published in 1774 by Mr. Burman. His principal works were: In 1644—*Merlinus Anglicus Junior*, *Supernatural Sight*, *White King's Prophecy*. In 1645—*The Starry Messenger*, *Collection of Ancient and Modern Prophecies*. In 1646—*A Comment on the White King's Prophecy*, *Nativities of Laud and Earl*. In 1647—*Christian Astrology*, *Third Book of Nativities*, *World's Catastrophe*, *Prophecies of Ambrose Merlin*, with a Key; *Trithemius, or the Government of the World by Presiding Angels*. In 1648—*The Three Suns Seen*. In 1651—*Monarchy or No Monarchy*, *Observations on the Life and Death of Charles, late King of England*; *Wm. Lilly's True History of King James and King Charles the First*. In 1652—*Annus Tenebrosus, or the Black Year*. Aside from several later predictive pamphlets—1672 to 1678—we note Lilly's *History of His Life and Times* (from 1602 to 1684), with notes and a continuation by Elias Ashmole (1715); and "Two Famous Prophecies" of Lilly "taken from his secret writings" of 1664.

HISTORY OF THE ASTRAL NUMBER.

The absence of any positive proof connecting the great English Astrologer of the seventeenth century, William Lilly, with the Astral Number, does not, by any means, put a stop to our inquiry in this direction. If we can find in his life and character evidence going to show that he could have known nothing in regard to it, or that he could have had no motive for its use, or sufficient knowledge or data with which either to have originated it or to have spread it abroad, then such obstacle should be brought forward to show that I am mistaken in my opinion. But if, on the contrary, it can be shown that Lilly was a man of such arcane learning and mystical abilities as we would naturally expect to find in one conversant with the number; if he had a motive, based on the needs of predictive science, for its use; if he had the astronomical and mathematical laws and data that would enable him to construct it, or to understand it if discovered by another; then these matters should also be brought forward as evidence of the possible and probable, and hence reasonable, truth of my belief in the matter.

These affirmative possibilities I propose to show.

Elsewhere will be found a list of the known works published by William Lilly or coming from his hand. This list is made up from those works of his listed in "Hutton's Mathematical Dictionary" and those mentioned in a catalogue of the British Museum (copied and sent me by a Washington correspondent). No list so far throws any light on Lilly's asserted connection with the Astral Number. However, we find that he was a prolific author, issuing an astrological almanac and other publications up to the time of his death, in 1681. We also find that he had, in common with other Astrologers since the world began, a fund of *secret writings*, although I opine that these were of a political rather than mathematical nature. Yet, the fact remains that, like many other worthy sons of Urania, he undoubtedly had a deep thirst for the science of occult mathematics, and would have lost no opportunity to secure knowledge of this kind. And from the further fact that about *two hundred authors* were represented by the works in his wonderful library, it appears very possible that he had a considerable amount of this occult science ready at hand to draw upon as needed.

Our astrologer had the inborn ability, mature learning, experience and judgment, to fully and *fairly* explore not only all these authors, but the leisure, disposition and means to do so; further, he would, and undoubtedly did, keep in view the great needs of his beloved science, both in the construction and *rectification* of radical figures and subsequent judgment upon them. Lilly was a man of such impartiality and fair opinion that the historical portions of his works have been strongly commended by eminent scholars. It stands to reason that he would not hesitate to use the work of John Anthony Magini (Antonius Manginus), a professor of mathematics at the university of Bologna and a great astrologer, who wrote on the "Theory of the Planets, according to Copernicus," especially as we find "*Nova dirigendi Ars*" (1626) by this author listed in

his library. He undoubtedly was familiar with the logarithms of Lord Napier and possessed the genius to apply their principle to human life as influenced by the stars, as we feel exists in the components of the Astral Number. Further, if he could not do this from a mundane standpoint he would only gain fresh zeal and try the Copernican "new direct courses" of the planets which knew of no fatal retrograde movements. In his large library he had to aid him the great works of Tycho Brahe and John Kepler, famous mathematicians, astronomers and astrologers; men who were familiar with and shoulders above the infant science and learning of their age, and to whose industry, discoveries and genius the world will never be able to fully express its rightful debt of gratitude.

We conclude, then, that this astrological "puzzle," the Astral Number, of all those who have upheld the eternal banner of the mystic science, could have been best promulgated—as it most surely was by some astrologer—by that master of arcane art, William Lilly.

But is the Number worthy of Lilly? If he really published it why is not such publication in existence to-day? How was it possible for such a curious and instructive thing to be lost?

I shall dwell on these points next month.

WILLIS F. WHITEHEAD.

OUR OBSERVATORY.

[Original Articles, News and Reviews, Opinion, Anecdote and Prophecy as discovered in the universal firmament of current ASTROLOGY. Edited by]

NEWS E. WOOD, A. M., M. D.

Contributions for this section of our Astrological Department are respectfully solicited. All such will receive prompt and appropriate attention and acknowledgment. Unavailable manuscripts will be returned if requested.]

HAS THE EQUATOR MORE NIGHT THAN DAY?

We have received the following communication and, for the present, lay it before our readers without comment in the hope that it will be discussed by those interested. The subject is not only a practical one but has an important bearing on occult science.

CHICAGO, January 13, 1902.

EDITOR STAR OF THE MAGI: *Dear Sir*—The January number of the STAR contains a curious and instructive article under the heading, "Long Days at various places," giving a list of places in high north latitudes having extremely long days, the inference being that these long days are offset by correspondingly short nights in the same latitude south of the equator, the popular opinion being that in the course of a year day-time and night-time are equally distributed to all parts of the earth, which latter theory is not correct. The longest days at the equator are only twelve hours, there being only two twelve-hour days in the 365 days of the year. Therefore, in the course of a year at the equator there is more night-time than day-time, day-time being reckoned from sunrise to sunset—a curious fact which seems to have escaped the notice of the astronomers.

1007 W. Harrison St.

J. O. BRIXEY.

Will Mr. Brixey kindly furnish us with his data?

ENCKE'S COMET AND ASSASSINATION.

A correspondent of *Coming Events* gives the following "interesting coincidence." Three Presidents of the United States have been assassinated, and in each case death was heralded by Encke's comet.

President Lincoln was murdered on April 15, 1865. Encke's comet appeared nearly three months earlier, and was visible until two months after his death.

President Garfield was attacked on July 2, 1881, and died on September 19th. Encke's comet appeared on August 20, 1881, and was visible to the naked eye.

President McKinley was shot on September 6, 1901, and died eight days later. Encke's comet appeared just a month before his death, and was visible for several weeks.

In this connection *Coming Events* calls attention to the fact that "the death of Queen Victoria was closely identified with the appearance of the new star in Perseus, extremely close to Her late Majesty's ascendant, and reminding one of Shakespear's well-known remark:

"When beggars die there are no comets seen;
The Heavens themselves blaze forth the death of Princes."

AN OLD HINDU LEGEND.

Vishnu, the second person of the Hindu triad, while reposing calmly on his heavenly throne, thought of casting a look at his own nativity, and found in it that the next nineteen years of his life were under the malefic influence of Saturn; so, in order, if possible, to evade it, and to defeat Saturn, Vishnu transformed himself into the shape of an elephant, and spent the nineteen years in a dense forest, eating grass and other vegetables, fearing lest Saturn would inflict on him insufferable punishment had he remained in his divine shape. When the nineteen years had elapsed, Vishnu resumed his real form and throne, and while sitting there he one day saw Saturn passing by, and having called him, asked: "How was it, Saturn, that you were not able to do me any injury in the nineteen years in which you had power over me?" "Why, sir," replied Saturn, "what can we poor subordinates do to such exalted gods as you are, except that for nineteen full years you have been eating nothing but grass, and passing a most miserable life indeed, tormented by flies and mosquitoes." This playful irony of Saturn's was to show Vishnu that Saturn inflicted the destined punishment upon him by the very means that Vishnu adopted to elude the same.

FIRST BORN CHILD LIVES LONGEST.

Not only life insurance experts but a great many other people also have observed that longevity or the reverse runs in families. Some persons have hardier constitutions than others, and they are apt to transmit them to their children. A man, both of whose parents were long lived, has a promise of a good old age himself. This, of course, is an old story. A much less familiar principle affecting the duration of life has been presented by Miss Mary Beeton of Cambridge and Prof. Karl Pearson of London, in "Biometrika."

A comparison was made between the length of the lives of two adult brothers or two adult sisters, to ascertain if there was a perceptible difference between the older and younger members of a pair. The figures here given represent the average of over 1,000 cases, and hence would seem to point to a general law. It may be added that the particular persons under investigation belonged to the Society of Friends. That organization placed its record at the disposal of Miss Beeton and Professor Pearson.

It thus appears that the average age of the elder brother was 58.56 years, the younger brother's 54.575, the elder sister's 59.924, and the younger sister's 55.667. There is a difference of over four years in favor of the older adult brother or sister. This does not signify that the older brother or sister will survive the younger. The mean interval between the births of the members of all the pairs under consideration was about six and a half years. Hence the elder brother or sister would ordinarily die first, though attaining a greater age.

The first inquiry here mentioned was limited to pairs the younger members of which had attained the age of at least 21. A second comparison was made that included minors with adults. It gave results closely resembling the other. The mean excess of life in 3,853

pairs was 4.6 years. But the interval between the births appears to exert some influence. "Biometrika's" contributors furnish a formula by which one's expectations can be computed, and add: "Thus, a brother born ten years before another brother has probably seven years' greater duration of life. A sister born ten years before another sister has probably about six years' greater duration of life."

SEVEN DANGEROUS DAYS.

An ancient soothsayer said to the imperial Caesar, "Beware the ides of March." But if the theory of Dr. Granville Macleod of South Chicago is correct the modern adviser can say, "Beware the 20th to the 26th of every month." Dr. Macleod's assertion seems to be verified by statistics taken from the records of railroad companies, iron works, grain elevators, boiler works, hospitals and many establishments employing large forces of men, as well as the books of the coroner's office. Reference to the records of the Cook County Hospital for each month for the past five years shows an average of 95 cases of injuries by accident a month. Out of this total 65 occurred during the "fatal" period.

The coroner's office shows a more startling confirmation of the doctor's theory. About 65 per cent. or nearly two-thirds, of the deaths by accidents and other causes requiring official investigation occur between the 20th and 26th of each month. Of the days of the week occurring in this "fatal" period Saturdays and Mondays appear to come particularly under the malign influence. This may be partially explained from the fact that a great many of the laboring class are paid on Saturday, and many accidents result from intemperance. As an old newspaper man said: "Saturday means pay day, pay day means booze, booze means trouble and trouble means news."

Prof. R. A. McQueen of Kansas City, but for many years a resident of India, and a close student of the Brahmin religion, theosophy and occult sciences, says that the priests in the Brahmin temples have had the theory for years that at this particular period of the month the serpent made his appearance in the Garden of Eden and tempted Eve, with the result that man fell from the favor of God, and ever since then this particular time has been regarded as especially unlucky.

ALMANAC OF CRIME.

Very curious is the almanac which has been published by a foreign criminologist. It is entitled the "Almanac of Crime," and its object is to indicate those periods in each year when the various crimes are most likely to be committed. Here are some extracts:

"Murder—Many cases of this crime occur in August, January and June; few in February, November and December.

"Infanticide—Dangerous periods are February and May; very few cases occur in September and December.

"Poisoning—May is the favorite month for criminals of this type; during September as a rule they remain absolutely idle.

"Threats of death—Many such threats are made in August and few in February, May and November.

"Perjury—December and February are the two months during which this crime is most prevalent.

"Forgery—During April, October and December forgers are most busy and also during the first days of every quarter and the last days of every year.

"Theft—More crimes of this kind are committed in December and January [winter months] than during any other months of the year."

Symbol, ♒ THE SIGN AQUARIUS. Ruler, ♄

ITS SIGNIFICATION WHEN TAKEN ALONE.

[At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the earth is placed.]

The eleventh thirty degrees of the Zodiac are represented by the sign Aquarius, symbolized by the Waterman and ruled by Uranus. It is a southern, airy, hot, moist, diurnal, fixed, masculine, humane, light, tall, slender sign, the own celestial home of Uranus, or Herschel, and detriment of the Sun.

PERSONAL APPEARANCE.

Aquarius usually denotes a tall, neatly formed person and more beauty than any other sign of the Zodiac except Libra, other things being equal and no affliction to the rising degree or in other detracting ways. The complexion is usually very clear, and has a peculiar waxy appearance; the eyes hazel; the hair fine and flaxen, especially when young; the face is somewhat long and fleshy; the features classical.

DISPOSITION.

These characters are endowed with a very quiet, modest, retiring disposition. They move along slowly and take their own time to make up their minds; they would not be classed with the enthusiastic as they are usually disposed to view things from a conservative standpoint. They devote much time to thinking as to the why and wherefore of this and that with the intention of knowing the whole truth relating to such subjects that they may become interested in. They have their own way to perform duties assigned to them, and what they attempt to do will exhibit some marks of originality. They are strongly intuitive and will always endeavor to solve the mysteries of nature; they study nature and her laws, and will endeavor to teach their friends to do likewise. In this way they acquire a knowledge which is in advance of the great majority, and many of these characters are known as "cranks." This appellation does not offend them for their humane disposition and good judgment enables them to realize that "cranks" have brought about nearly all progress of any great worth, so they accept the name as a compliment. They interpret it to mean very different things from which the one who applies it intends it to mean. They are not easily understood as to their motives for they have a blunt, yet well-meaning, way of giving expression to their thoughts.

The Uranian soul will not cater to the conventionalities of modern society. If he is in possession of a garment that is, according to his ideas, good enough for him to wear, he cares little if it pleases others or not. Social reform in every department of life will be his favorite topic of conversation. He prefers to devote time to new inventions and reform rather than to amassing wealth. These are the characters who have made many people play seriously at the important game of *think*. Their inventive genius has often startled the world by marvelous discoveries in the application of natural laws in various ways that have proved beneficial to all humanity. The true Uranian will endeavor to "Learn as if he is to live forever, and live as if he is to die to-morrow."

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL SECTION.

BELGIUM has just issued, we understand,
centime pieces with holes bored in their
middle in imitation of Chinese "cash."

THE fad or graft known as "physical
immortality," like other earthly things,
seems to have gone to "that bourne from
which no traveler returns."

EVERY few months we read of Catholic
clericals denouncing Uncle Sam and his
government. Go easy, gentlemen; don't
monkey with the buzz-saw.

THEY are talking of closing the public
schools in Chicago through a lack of funds.
Meanwhile church property goes untaxed.
Tax the churches, keep the schools open.

AN Indiana burglar who was lately shot
dead while breaking into a house was recog-
nized as a Y. M. C. A. "evangelist." There
is no telling what he will do to the
gold-paved streets "over there."

A NEW sect, "the association of Chris-
tian Brethren," travels in an ark on the
Mississippi, which river they propose to
navigate until the coming of the millen-
nium "in 1941." They have taken to the
water rather early against the final con-
flagration of all things.

OUR alchemical brethren in France, ac-
cording to press reports, claim that they
have succeeded in manufacturing gold arti-
ficially. Jollivet, De Lassus and Hooghe,
all alchemists of reputation and members
of the French society of modern alchemy,
are the ones who made the successful syn-
thesis of gold. About half an ounce was
produced and it took six months to do it.
We congratulate them on thus verifying
the alchemical doctrine, and we await
particulars with much interest.

As many Eddyites have died lately of
smallpox, cancer, and other diseases, in
spite of the idiotic hocus pocus of their
"healers," as frequently reported in the
daily press, it is to be hoped that those
Eddyites who are able to do so will indulge
in a little genuine reflection.

IT is said that in fifty years the words
and phrases of the English language lexi-
conized under the letter "A" have in-
creased from 7,000 in number to nearly
60,000. For this, science and invention
are largely responsible, furnishing a start-
ling proof of the wonderful advance being
made along these lines.

DRIFTING BACKWARD.

Our esteemed friend, Frederick White,
editor of *The Adept*, comes back at us in
the January issue of that excellent maga-
zine for our gentle criticism of his Mate-
rialistic Fatalism which it has pleased him
and a few of his adherents to rechristen
"Monism." Brother White seems to be
aggrieved because we stuck a few pins into
his Monistic soap-bubble. He accuses us
of "ignorantly or maliciously" slander-
ing his pet dogma, says we don't know
what real Monism is, and asserts that "it
is not the dead carcass of Materialism"
which we pictured it, and that therefore
we cannot maintain our position and must
back down or apologize for having "sland-
ered him and his dogma." Mr. White
further says "we know where the Monistic
shoe pinches and why the deluded free-
willers begin to kick. We know, too, that
our opponents have no argument but slan-
der, hence we do not fear refutation. We
can safely dogmatize upon the sovereignty
of the dynamic forces, because the thing
or form evolved is subject to the power
which combined, endowed and evolved it."

If the last sentence of this quotation
applies to Monism, we want to acknowl-
edge right here that we were mistaken in
our reading of Mr. White's and Mr. Mad-
dock's definition of it, for to our mind it is
a logical refutation of the "Monism" they
have been advocating.

Mr. White also says, "no one who can
see and who has his senses will talk about
'immaterial forces in nature.'" He calls
us his "deluded critic" and asks us to give
a "practical illustration of immaterial
force," tells us "dogmatically" that we
cannot do it, and much more to the same
purport.

Now, wouldn't this jar you? Here is
Brother White, editor of *The Adept*, "de-
voted to Astrology, Evolution and Mo-
nism," author of several excellent works
on Astrology, etc., who has been reading
the STAR and other advance thought pub-
lications for years, and who has not heard
of (or disbelieves in the genuineness of)
the so-called immaterial forces of light,
heat, electricity and other forms of vibra-
tions, including the subtle influence of the
planets and constellations which all astrol-
ogers claim exert an influence and power
which contributes, to some extent at least,
in shaping the destiny and acts of mankind.

Does Mr. White deny the existence of all
these forces? It would seem so from his
sweeping "dogmatic" assertion; or does
he claim all these as "materialistic"
forces? If so, will he kindly bottle up
some material "planetary influence," or
material "Great Dynamis," analyze it
and tell us of what sort and kind of material
it is made? Give us its atomic weight,
etc.? We are not discussing theology or
metaphysics now—we are admonished by
Mr. White that "the lying assumptions of
metaphysicians would not pass in his
court." Therefore we shall be obliged to
forego the transcendental sciences, omit
the overwhelming evidences that are sat-
isfactory to four-fifths of the human race,
leave out reference to the astral bodies
and astral flights of those whose "silver
cord has not yet been loosed or golden bowl
been broken," and the discarnate human
souls who for a time hover near the scenes
of their mortality, or consider the *elemental
spirits* that are ever ready to trifle with,
trick and mystify most persons who at-
tempt, through various agencies, to com-
municate with the dead.

Modern Spiritualism and all these we
leave because Brother White will have
none of them; he will not believe their
facts or the conclusions that many other
scientific men are content to draw from
them.

Mr. White now says that "when Mr.
Maddock said by the science of Monism all
the religious dogmas, which have made
man a sinner, are slain, never more to re-
vive," he did *not* mean what he said, but
did mean something else entirely different,
viz., "that the defenders thereof could not
make any logical answer, and that no rea-
sonable answer would ever come from any
of them."

It is useless to bandy words in answer to
such sophistry as this. People who make
dogmatic assertions in announcing their
creed or principles, should say what they
mean and say it plainly and unequivocally
and then stand or fall by it, instead of re-
sorting to the "Talmadgian" method of
"explaining away" their own "scripture"
or dogmatic creed. However, our logical
answer knocks out the amended dogma
quite as completely as it kills the original.
They are both illogical assertions that will
not stand the test of common sense nor
the analysis of reason.

Mr. White answers our remark that in
our opinion he did not strengthen his posi-
tion with "real thinkers" by his frequent
and unwarranted attacks upon "Medical
Science" by the refreshingly blunt asser-
tion that "there is no such thing as 'Med-
ical Science.'" Well, this is hard! This
dogmatic assertion, of course, completely
cuts out all the collateral Medical Sci-
ences; therefore we shall no longer have
any such thing as Anatomy, Physiology,
Pathology, Surgery, Obstetrics, Gynecol-
ogy, Hygiene, Climatology and a long list
of other sciences appendant to, and as
parts and subdivisions of the greatest and
noblest of all sciences, the "Science of
Medicine."

Chemistry, Pharmacy and Microscopy are also sciences so closely allied to that of "medicine" that they will now be neglected and soon forgotten. "Monism" will make one more dogmatic guess, and assert that "all is mind and mind is all." Everything will then harmonize with "Eddysm," and we will all proceed to "get off the earth," and the earth and the sun and stars will hurry up and dissolve into "mind," and there will then be only one question to solve, *viz*, whether the resultant "mind" will be Mary Baker Eddy or "The Great Dynamis."

SPIRITUAL HEALTH.

The scriptural idea of religion is easily understood. Religion is the simplest and most practical thing in the world says Mr. Hepworth. There is no mystery about it, and the poorest peasant in Judea did not need to think twice before comprehending its import and its importance. It is the science of spiritual health. Its purpose is to help you to get all the sweetness and comfort and happiness that is possible out of your environment. What you would be if you were to follow your highest aspirations it assists you to become. Religion brings God into your daily duties, as though some angel tore the clouds asunder and filled your days with sunshine. Its object is to pitch your soul to the keynote of universal law and to keep you in accord with your best interests.

You have physical wholeness only when you are obedient to the laws of health, and you see at a glance the necessity of obedience and also its beneficence. In like manner you have spiritual health only when you are as careful about your soul as you ought to be about your body. Religion, therefore, is nothing more and nothing less than a consecration of the man to the development of his noblest self.

CHINESE PROVERBS.

Respect always a silent woman; great is the wisdom of the woman that holdeth her tongue.

A vain woman is to be feared, for she will sacrifice all for her pride.

Trust not a vain woman, for she is first in her own eye.

A haughty woman stumbles, for she cannot see what may be in her way.

Trust not the woman that thinketh more of herself than another; mercy will not dwell in her heart.

The gods honor her who thinketh long before opening her lips. Pearls come from her mouth.

A woman that is not loved is a kite from which the string has been taken; she drives with every wind and cometh to naught but a long fall.

A woman and a child are alike; each needs a strong, uplifting hand.

A woman that respects herself is more beautiful than a single star; more beautiful than many stars at night.

A woman who mistakes her place can never return to where she first was; the path has been covered up from her eyes.

Woman is the ease for that which pains the father; she is balm for his troubles.

A woman desirous of being seen by men is not trustworthy; fear the glance from her eye.

Give heed to her from whom children have come; she walks in the sacred ways and lacks not love.

When first a woman loves she fears; she fears not that to which she has become accustomed.

A mother not spoken well of by her children is an enemy of the state; she should not live within the kingdom's wall.

A woman without children has not yet the most precious of her jewels.

Give heed to the voice of an old woman; sorrow has given her wisdom.

A beautiful woman knows not her charms, therefore is she beautiful; more so than the colors of the sea.

Speak not ill of any woman; if a woman be not righteous, what she is speaks for itself.

Like sheep that be leaderless are many women come together for much talk.

INDIVIDUAL EVOLUTION.

BY F. B. BREWER, M. D.

"God moves in a mysterious way
His wonders to perform."

But always along the line of law and order. When we discover this orderly way we can say we have discovered a law. That is, we see it. If we see a result in Nature, but cannot understand how it was produced, we acknowledge the fact without understanding the truth of it at all. When we understand how it was produced, we can see the truth connected with it, or what produced it. We say this is the law that brought it into existence when the law has not a thing to do with it. It was the power or force behind the law that produced it, and the law tells how it was done. When we say we have discovered God's law, we mean we see His way of doing something.

I will try to illustrate this in the reproduction of one's self. We start from matter, and we are on the basis of the mineral kingdom. There is an accumulation in this kingdom, but no growth. As soon as the power of attraction comes in, and these two cells meet, growth takes place, and matter is raised from the mineral kingdom to the vegetable. It contains all there is in the mineral kingdom, with the addition of growth. About the fifth month God adds the power of feeling or sensation. This power raises it from the vegetable into the animal kingdom. It still holds on to all there is below it, but has added the power of sensation. This belongs to the animal kingdom, for animals feel, vegetables do not. It has now been raised from the vegetable kingdom into the animal by the power of sensation. It holds on to all there is in the vegetable and the mineral kingdoms and God adds to it the power of sensation. Out of sensation comes all there is of the senses. There could be no taste without the sense of feeling. There could be no smell unless particles of the object has been liberated and it comes in

contact with the Schneiderian membrane and the feeling is carried through the Schneiderian nerve to the brain. There is a molecular action of the medium which comes in contact with the optic nerve and through the sense of feeling is carried to the brain and thus the individual becomes conscious of an object through sight. Through a similar action the auditory nerve is affected and sound is conveyed to the brain and the person is again made conscious of an object through feeling by the sense of hearing. So, all the senses are developed through the power of sensation, which God adds to a child about the fifth month. At birth God breathes into its nostrils the breath of life and man becomes a living soul. At this time the soul enters the body and the power of consciousness is added, which raises it from the animal kingdom into the human kingdom. He is conscious of hunger, of heat and cold, and of the functions of his little self. He holds on to the power of attraction, sensation, and with the added power of consciousness he begins his development.

The material world is constantly appealing to the senses, and, therefore, man develops along the line of sensation or the animal power which has raised him out of the vegetable kingdom into the animal. He takes notice of all that is below him. He can get through the senses a knowledge of the mineral and animal kingdoms. He also is capable of understanding the intricacies of the human body through the power of consciousness, coupled with the power of sensational attraction. He can obtain a knowledge of all below and in his kingdom, but is incapable of reaching what is above him. He must be born again. He has been born through attraction, through sensation, and consciousness, and these give him a knowledge of the mineral, animal, and human kingdoms. But he must be born into the spiritual kingdom. Except you are born of the spirit you can know nothing of the spiritual. You did not know anything of the sensual until you were raised through feeling into the kingdom of the senses. It is the same with the spiritual. You can only get a knowledge of the spiritual through the addition of the power of love. God's love added to the power of attraction, sensation, and consciousness raises us out of the kingdom of the senses into the kingdom of the spirit. What a wonderful power love is. How it ennobles and enriches manhood. How it raises man out of the low, groveling power of sensualism into the power of the spirit. How nicely it places him in touch with the Infinite Holy One. This enables us to become one in Him and in one another. There can we behold and comprehend in our surroundings and in one another His oneness and His power. Thus is brought to view the fatherhood of God and the brotherhood of man. — *Medical Brief.*

NOVEL EGG TRICK.

To perform this little experiment procure a hard-boiled egg. A decanter will also be required; provided with these two

essentials you may start at once. The decanter must be quite dry and the egg must be shelled and placed in readiness for use. First drop into the decanter a piece of lighted paper, and as the flame dies out put one end of the egg into the neck of the decanter after the manner of a stopper. In a few moments the air will cool in the decanter and contract in volume, when the superior pressure of the atmosphere will force the egg through the neck down into the decanter without breaking.

AN ALGEBRA MACHINE.

Leonardo Toves of Madrid has had built by Chateau of Paris a little machine composed of wheels and disks that will solve algebraic problems, according to the *New York Herald*.

The machine consists of three series of disks mounted on the same axis, and numbered logarithmically. Between them are trains of cogwheels called by the inventor "exponential trains," each multiplying the movement of the adjoining disk twice, thrice, four times, etc. By setting the disks at numbers corresponding to the co-efficients of the equation which it is desired to solve, and connecting them by the trains representing the exponents of the unknown quantity, a turn of the handle enables one to read off, one by one, the roots of the equation.

The machine made by M. Chateau has six exponential trains, which enables it to solve equations of as high a degree as the sixth. By adding trains of higher order it is possible to solve equations of any desired degree.

LADY AND GHOST.

In a recently published volume, "Dreams and Their Meanings," the following story is told: A certain lady dreamed frequently of a certain house until it had become exceedingly familiar to her. She knew all its rooms, its furniture. It was as well known to her as that in which she lived her waking life, and, like a good wife that has no secrets from her husband, she often talked over all the details with him—a very pleasant fancy. One day husband and wife went into the country to see a house that they thought of taking for the summer months. They had not seen it, but the account in the house agent's list had attracted them. When they arrived before it they gave a simultaneous exclamation of surprise. "Why," said the husband, "it is your dream house!" It was. The coincidence attracted them. They took the house.

In the course of their occupancy they learned that the house had the reputation of being haunted; that several people before them had taken it for short terms, but had seen—or fancied they had seen—"something," and had left before their term of tenancy expired. Had these new tenants not brought their own old servants with them it is likely they would have had some difficulty in whipping up a domestic staff, so uncanny was the reputation of their apparently quite reputable house.

The new tenants dwelt in the house with all satisfaction and peace through the summer months until their term of tenancy came to an end. On leaving husband and wife expressed their satisfaction to the local agent. "The only thing," said the wife, "that we were disappointed in about the house is that we never saw the ghost."

"Oh, no," said the ghost agent. "We knew you would not see the ghost."

"What do you mean?" asked the wife, rather nettled.

"Oh," the agent repeated, "we knew you would not see the ghost. You are the ghost that people have always seen here."

IMMATERIAL FORCES OF NATURE.

Many illustrations of the "immaterial forces" of nature are given in the following article, which we find in the *New York Press*. Because a thing is found and named, is no sign or proof that it is material. Indeed, the very reverse is indicated by the X and Y rays, etc., and the mysterious and occult properties or forces shown by the compass, and by heat, light and electricity.

A certain man, who since has made a reputation as a newspaper man and author in New York, never could make much progress as a youth in chemistry because he wanted to know "why." When he saw the professor mix oxygen and hydrogen and produce water he demanded to know why this result followed, and as no one could tell him he became discouraged. As a matter of fact, a large portion of our scientific knowledge is purely empirical. The knowledge derived from the observation of phenomena, from experience and experiments, enables us to accomplish wonderful things, but there our knowledge sticks. The world is full of "undiscovered discoveries."

It is now six years since Professor Roentgen passed his new light rays through wood, paper and flesh, but to this day no one understands why these rays act as they do. At first some scientists fell back in despair on the old theory of light, which was that a radiant substance gave off light as a flower does scent; but as that theory has been totally exploded, the rays are as great a mystery as ever; in fact, the more we try to learn about them the more mysterious they become. Then there are the Y-rays, by which their discoverer, Alexander Orloff, has steered a torpedo at a distance of two and a half miles with no connecting medium but the air and the water. The Y-rays are as great a mystery as the X-rays, and, as if those were not enough, along comes the Polish scientist, Cuire, with his Becquerel rays, which he obtained as the result of experiment and which puzzled nobody more than their discoverer.

A substance called radium, which Cuire discovered, can be made to act as a sort of mineral glowworm. It will store up sunlight, and even if kept for five years in a pitch dark place, will give off light at the end of that time. As radium costs \$2,500

an ounce to prepare, this sort of perpetual lamp is not likely to become popular, however.

Take a lump of loaf sugar and spin it rapidly on a turning lathe, tapping it gently the while with a small hammer. The result will be a constant display of light. Why? Nobody knows. Then there is that scientific wonder, the spectroscope, an instrument made of glass prisms. Iron, gold—each a different element—produces a different dark line across the rainbow-like play of colors into which the prisms divide the white light, and we thus are able to know the composition of the sun, moon and stars. We know by experiment that the different lines will be found in the spectrum, and that they are caused by interference of rays. But why do these various substances produce these various rays? Again nobody knows.

We are so accustomed to the compass that we forget what a wonderful thing it is and how little we know of it. The greatest scientist to-day knows scarcely more about why the compass acts as it does than did the first man who used it "in the early dusk and dawn of time." We have discovered that a magnetized piece of steel, swung on a pivot, will, as a rule, point in a certain direction. Why it does so is not known for certain, and perhaps never will be, though any number of ingenious and learned theories have been advanced. In some parts of the world the compass points due north, and in others it points to the east or to the west of north. And in some parts it will not act at all. At a place called Kotchetowka, in Russia, Professor Leyst of Moscow found that the needle pointed downward, just as it does at the magnetic pole. And yet there is no iron within 600 feet of the surface of the earth at that place. The whole subject of magnetism and electricity is full of miracles and mysteries. It is not so long ago that the school text books used to start their little chapter on electricity with the calm statement "electricity is a fluid," and then proceed to tell about Dr. Franklin's experiments with the kite and of Professor Morse's new discovery, the "magnetic telegraph."

This had much more "cocksureness" about it, and left the youthful mind in a much more satisfied condition, than the vast amount of information as to what electricity will do and the explanations which do not explain which appear in the modern school books. Even ordinary everyday milk has its mysteries. It has been found that by putting milk into hollow steel cylinders and applying great hydraulic pressure it can be kept sweet for days. A pressure of seven tons to the square inch for an hour has been found to delay fermentation or "souring" of the milk for seven days, while samples kept under pressure of fifteen tons to the square inch were sweet and fresh at the end of a fortnight. Here is something else to think over. How does mere pressure prevent fermentation?

But these forces are only a beginning.

MYTHOLOGY OF TREES.

In the early days the church believed that walnut trees were the abiding places of demons. A beautiful grove of these trees is said to have been destroyed in Rome by order of Paschal II, and the ground purified, before a church could be built in its neighborhood. In Italy the walnut is considered to be a sorcerer's tree, and to sleep in its shade is sure to bring misfortune.

Huldah, or Hilda, was the northern mother of the elms. From the fiber of the elm the first woman was formed, and called Embla. The tree is supposed to be immune from lightning, and in many parts of the country the successive stages of its leaf development in the spring determine the planting time for many farm products. Allied in a legendary sense with the elm is the elder, so called from the Danish elle, or fairy. The tree is closely associated with the Danes, and is supposed to spring up wherever their blood has been shed. Hilda resents any injury to the wood, and if any one holds elder berries on the night of January 6, which is Hilda's night, the devils, that are abroad in great force, will impart to them much strength. In Dresden elder keeps harm away. In the Tyrol crosses are made from it and planted on graves, and if they take root it is an assurance that the departed soul is at rest.

THE MILKY WAY.

The position of the galaxy, or milky way, has not changed from the earliest ages. Were the earth transparent, so that we could see the entire celestial sphere at once, we would perceive the galaxy to be a complete belt, part of its stars lying so near the south pole that they never can be seen in our latitude. The belt is not of uniform width; at one part it opens out into two great branches—one faint and broken, the other bright and continuous, which remain distinct from each other for nearly 150 degrees—and has also smaller branches and fan-like expansions. It is this division of the galactic belt into two parts, which combined with the rotary motion of the earth, occasions an apparent change in the direction of the galaxy with regard to our globe. The groups of stars compassing the milky way do appear to rise and set, as the sun and other fixed stars do, because of the real motion of the earth upon its axis. We move, and therefore to us these stars seem to move, because we do not feel our own motion.

TIME AND TIDE.

"The washing of the ocean tides is hampering the movement of the earth each year," says Sir Robert Ball. "The earth is like a top. It might spin on without losing a second were it not for influences of the air and like forces. Four million years ago the earth was spinning around once every twenty-three hours instead of every twenty-four. We can go still further back and find that the earth was once making its revolutions every six hours. All this we draw from our knowl-

edge of the little ripples of the ocean. The tides depend upon the moon, and at the period when the moon was closer to us the tides were much stronger. For centuries the moon has been edging away.

"Next to the fixed stars the most interesting sights to the astronomers at present are the spiral nebulae. From the time when the nebulae were first scoffed at by those who thought the vision of the astronomers was impaired, until a few years ago, when it was thought that spiral nebulae were rare in the heavens, great activity has prevailed among astronomers in discovering these sights in the heavens. Through our improvement in apparatus we have reason to believe we may soon see 120,000 new nebulae."

"MENTAL SCIENCE."

We have frequently noted, says *American Medicine*, the fact of the word-drunkness of ignorance, the strange intoxication which seems to have seized upon millions whereby they secure a morbid and delusional exaltation that is inversely proportional to their lack of real knowledge, and, while repeating some bombastic farago of senseless words they soar in a kind of phantasmagoric no-man's-land, freed from all the laws of logic and common sense. In Helen Wilman's defense of her system of "Mental Science" and "Absent Treatment," one occasionally comes upon sentences that betray glimmers of sense, but one wonders how to explain psychologically the fact that stares at one of crazy folk discoursing grandiloquently on mental science who have not studied science, or psychology, or logic, or etymology a minute. Observe the words and sentences of the following excerpt—not by any means the most senseless that could be made:

"If I believe in the power of disease, my thought atmosphere would not heal a patient. But I have reasoned myself out of the world's accepted beliefs on this subject. Disease has no power of its own; but only as much power as our ignorance concedes to it. Disease is ignorance, and intelligence is its cure. Now, imagine that I, for instance, as the result of years of study, have learned absolutely that disease is but the negation of the ubiquitous life principle. This life principle has taken entire possession of me and my thought; I live in it; I am it. My thought atmosphere admits no contradiction of the one great fact. Then, imagine that one steeped in the belief of the power of disease comes to me in thought; her thought atmosphere mingles with mine, and mine, being positive to hers, produces marked changes in hers. Her disease ceases to hold her. Indeed, it never held her; she held it. She learns its instability from me and drops it."

Periodicals and books and pamphlets by the million, and all made up of such astounding stuff as this, are being poured over the land. One at first is inclined to laugh and sneer, but one soon comes to see that there is no more ominous and awful thing than such a phenomenon. Verily, "disease is ignorance and intelligence its cure," but how shall cure be brought to such diseased minds as those who are proud that they "have reasoned themselves out of the world's accepted beliefs."

EXPERIMENTAL INOCULATION.

Almost one hundred years ago, the Boston Board of Health erected a hospital at Noddle's Island, says *American Medicine*, and appointed a number of physicians to pursue a series of experiments to determine the value of vaccination, which had been introduced but a few years before. On the 16th and 19th of August, 1802, nineteen boys were inoculated with vaccine matter. The operation was successful in every case. On the 19th and 21st of November, these nineteen children, together with one who had been vaccinated two years before, were inoculated directly from a smallpox patient: the arms became slightly inflamed, but no constitutional symptoms developed. At the same time two boys who had neither had smallpox nor been vaccinated, were inoculated from the same smallpox patient: these two boys developed typical smallpox. When the disease was at its height in these two children, the twenty boys were again inoculated from them; they were also exposed to infection in the natural way by being constantly in the same room with the two boys, but in none of the twenty did the disease appear. The physicians certify that the experiment is satisfactory evidence that the "cowpox is a complete security against the smallpox."

Again, in 1808, the Massachusetts Medical Society appointed a committee to study the subject, for the operation had not gained rapidly in favor. The report was published in the Society's "Communications," Volume I. It concludes that vaccination affords as complete a protection as smallpox itself, but advises revaccination as a test of the satisfactory result of the first operation.

It is well for the profession to keep this experiment in mind, an experiment possible then when direct inoculation was still practiced. If statistics may be questioned, if our opponents will not accept the evidence gained in countries where vaccination is general because compulsory, it would seem that the result of this experiment is unquestionable. Here we have the tangible experimental proof of the protection afforded by vaccination. How do our friends, the *antis*, interpret this result? Perchance they have never heard of it, nor of Jenner's own similar experiments. It is discouraging to think that the profession, with all the advance it has made, must still labor with a public no more susceptible to truth than the public of a century ago, when the opponents' chief argument was that the operation was new and untried.

COMING TO THEIR SENSES.

It cannot be said, says a special dispatch, that London regards the presence of smallpox with an easy feeling. Although some days the returns are more favorable than others, still there is no use denying the fact that the disease has quite a grip on the metropolis.

One encouraging feature is that believers in vaccination are increasing by thou-

sands every day. There is an enormous demand for the lymph used by doctors. One laboratory which turns out lymph ready for use cannot supply its own customers, though it manufactures 5,000 tubes a day. This is but one single establishment.

One effect of the scare has been that all the big stores are insisting that their employees shall be revaccinated, even though they have submitted to the operation within a year. This is done in order to infuse confidence in the customers.

A VACCINATION CREED.

We, the undersigned, hereby publicly profess our firm belief—based upon positive knowledge, gained through years of personal experience and study of smallpox and vaccination:

First. That true Vaccination—repeated until it no longer "takes"—ALWAYS prevents smallpox. NOTHING ELSE DOES.

Second. That true Vaccination—that is, vaccination properly done on a CLEAN arm with PURE lymph and kept perfectly CLEAN and UNBROKEN afterwards—never did and NEVER WILL make a serious sore.

Third. That such a Vaccination leaves a characteristic scar, unlike that from any other cause, which is recognizable during life and is the ONLY conclusive evidence of a successful Vaccination.

Fourth. That no untoward results ever follow such Vaccination: on the other hand, thousands of lives are annually sacrificed through its neglect—a neglect begetten of WANT OF KNOWLEDGE.

ARTHUR R. REYNOLDS, M. D.,
Commissioner of Health, City of Chicago.
HEMAN SPALDING, M. D.,
Chief Medical Inspector, Health Dept.
CHICAGO, December, 1901.

AS TO VACCINATION AND SMALLPOX.
(*Supplement to above "Vaccination Creed."*)
Not one of the 346 cases of smallpox discovered in Chicago within the last three years was found vaccinated as defined in the "Vaccination Creed."

Of the total number, 306 never had been vaccinated at all, though most of them claimed that they had. Examination of the arms proved that these attempts at vaccination were failures; there was no scar and the patients finally admitted that the vaccinations when performed did not "take." A "failure" is not a vaccination; therefore, these 306 cases had never been vaccinated.

Of the remaining 40 cases, 26 had old, irregular and doubtful scars said to be the result of vaccination; but these were not characteristic; they were more like the scars from infected sores or wounds than those from vaccine. Nine had fair old scars of vaccinations made from 30 to 40 years previously. Only five had typical (characteristic) scars; but these also were the results of vaccination made many years before and never repeated.

In no single case of the 346 had the terms of the First Article of the "Vaccination

Creed" been complied with—vaccination had not been repeated until it would no longer "take." If it had been they could not have contracted smallpox.

These 346 persons are examples of thousands of others who honestly believe they have been vaccinated, because they have had their arms scratched, something rubbed in and a more or less painful sore has resulted. There is no operation so simple and so safe as vaccination when properly performed and cared for. There is no operation in which such serious results follow carelessness and ignorance—even unto death itself, either as a direct result through poisoning of the vaccination sore or from smallpox through failure to secure a successful protective vaccination.

It is to be understood that the vaccination herein referred to is that indicated in the Second Article of the "Vaccination Creed," to-wit: that made "on a clean arm with pure lymph and kept perfectly clean and unbroken afterwards."

Each one of these points is essential to a protective vaccination and to freedom from serious soreness: The utmost attainable cleanliness; absolute purity of the vaccine lymph; an unbroken surface, by which latter all danger of contamination from external sources—the atmosphere, clothing, soiled hands, etc., is prevented.

To be more specific on these points: The arm should be first thoroughly washed with soap and water and the site of the operation then wiped with alcohol. After the vaccine spot has dried, pin a clean soft handkerchief or piece of clean soft muslin to the shoulder-seam of the undershirt so as to hang in loose folds over the spot and prevent the sleeve from rubbing it. This must be changed for a clean one every day until the scab comes off and the surface is healed. The vesicle and resulting scab must not be broken or injured in any way and the arm and its coverings must be kept scrupulously clean from the time of the vaccination until it is well. Because experience has shown that cleanliness and the protection of the surface are best secured by the above method, the DEPARTMENT advises against the use of "shields," bandages, plasters or other dressings; but if these are used—as they are by many physicians—they should only be applied as directed by the physician himself, and with the utmost regard to cleanliness.

It must be repeated that the greatest care should be taken to prevent any breaking of the surface from the time when the scarified spot has dried until the scab drops off naturally. The unbroken surface is Nature's own "shield" against the access of disease germs. Do not scratch or rub, and do not handle the arm or change the handkerchief (or other dressing, if any) with dirty hands.

After a vaccination is made with pure lymph on a clean arm, the important points are to secure and maintain thorough cleanliness of the site of vaccination and to prevent any injury of the surface or

breaking of the vesicle. There can be no infection of any kind or severe inflammatory action if these precautions are observed.

The vaccination thus indicated will—if the person be susceptible to smallpox at the time—always "take" and always leave the characteristic or typical scar which, as stated in the Third Article of the "Vaccination Creed," is the permanent and only conclusive evidence of a successful and thoroughly protective vaccination.

With some persons one vaccination may be protective against smallpox for a lifetime; two vaccinations—one in infancy, another when about 15 years of age—protect most people for life; in comparatively few will vaccination "take" a third time.

The protection of vaccination against smallpox may be positively determined for each individual by repeating the operation from time to time. If the vaccination is still protective, a revaccination will not "take." If it does "take," it is proof positive that the person could have contracted smallpox if exposed to its contagion.

The rule is—REPEAT VACCINATION UNTIL THE SUSCEPTIBILITY TO VACCINE IS EXHAUSTED. When this is done it is impossible to contract smallpox. This is the protection given the employees of the DEPARTMENT OF HEALTH who handle and nurse smallpox patients and bury the dead from the disease, and in no instance, among the hundreds so employed, has any one of them ever contracted smallpox.

The vaccine lymph used by the Chicago DEPARTMENT OF HEALTH is always tested as to its purity and efficacy before it is distributed. The old-time suppurating sore arms, inflamed glands and other evidences of infection never follow the use of this lymph when the operation is performed and cared for in the manner herein advised.

During its six years of use by competent vaccinators it has been demonstrated to cause no serious amount of discomfort, pain or soreness. Vaccination is thus no longer to be feared, but rather sought for as the only SAFE, positively HARMLESS and absolutely CERTAIN safeguard against a loathsome pestilence.

CHICAGO, December, 1901.

EDDYISM AND SMALLPOX.

We read in the newspapers that a New Jersey family of six afflicted with Eddyism was also stricken with smallpox. One child when removed to the hospital, and all the others are in a serious condition. The family had, it is said, refused a physician, and had relied upon their unchristian unsience. In cases of this kind, well says *American Medicine*, the smallpox is only an aggravation of the other disease, and warrants the community in taking severe measures against the repetition of such offenses against it. In such instances there is no excuse that the liberty of the subject is interfered with, as the dealing with highly contagious diseases is an affair

of the entire people. Moreover, when innocent children are killed by the delusions of cranks the city or state is bound to protect them. There is a criminal liberty, and such happenings are proofs of its perniciousness.

SMALLPOX IS A CRIME.

Dr. H. M. Bracken, Secretary of the Minnesota State Board of Health, in a public address declared everybody of discretionary years found afflicted with smallpox ought first to be cured and then sent to jail for ninety days.

Dr. Bracken explained that thorough demonstration had been given of the preventive value of vaccination, and there was no excuse for smallpox in civilized countries. He is right.

One thousand students of the University of Minnesota were vaccinated lately. No smallpox will afflict that institution.

QUAINT AND CURIOUS.

IN Japan what we call "after dinner speeches" are made before dinner, thus insuring brevity and furnishing topics for conversation during the meal itself.

THREE places, at least, are known to us where that rare marvel of nature, "green snow," is found. One of these is near Mt. Hecla, Iceland; another, fourteen miles east of the mouth of the Obi; and the third, near Quito, South America.

A QUEER fact is that the municipality of London receives six horseshoes a year in payment of rent for a certain property on the Strand. The story is that in 1251 Walter le Brun, a farrier, was allowed forge room in consideration of six horseshoes, with nails for them, paid annually. Subsequently the property passed to the city, with the terms of the lease binding upon it. The city receives the horseshoes and nails, but it is said no account of them is ever taken in the report of the Chancellor of the Exchequer.

THE Chinese do not take photographs of their criminals. They merely force them to press their thumbs on a piece of white paper covered with aniline dye, India ink or some similar substance. The resultant impressions are stored away, classified and brought out years after, if necessary, to identify a suspected person with one who has already received his diploma for crime. In many parts of the empire thumb marks are used on passports, for they cannot be counterfeited or their passports used by any one but the rightful owner.

THERE is a tree in Persia to which the name of the "Sorrowful Tree" is given, perhaps because it blossoms only in the evening. When the first star appears in the heavens, the first bud of the Sorrowful Tree opens, and as the shades of night advance and the stars thickly stud the sky, the buds continue gradually opening until the whole tree looks like one immense white flower. On the approach of dawn, when the brilliancy of the stars gradually fades in the light of day, the Sorrowful Tree closes its flowers, and ere the sun is

fully risen, not a single blossom is visible. A sheet of flower-dust, as white as snow, covers the ground around the foot of the tree, which seems blighted and withered during the day, while, however, it is actively preparing for the next nocturnal festival. The fragrance of the blossoms is like that of the evening primrose. If the tree is cut down close to the roots, a new plant shoots up and attains maturity in an incredibly short time. In the vicinity of this singular tree there usually grows another, which is almost an exact counterpart of the Sorrowful Tree, but less beautiful, and, strange to say, it blooms only in the day time.

HEALTH AND HYGIENE.

Try cranberries for malaria.
Try a sunbath for rheumatism.
Try clam broth for a weak stomach.
Try cranberry poultice for erysipelas.

Biting the Finger Nails.

Generally individuals who are addicted to this habit show symptoms of degeneracy. They present undergrowth, are slow, drowsy, unreliable, and have defective teeth. The treatment of onychophagia is indicated and requires careful observation on the part of parents and physicians; in many individuals painting the finger nails and the tissues around them with tincture quassia has brought good results. The extremely bitter taste of quassia prevents the child from putting the finger in the mouth, and in many instances a cure may be made in this way.

Glycerine.

Glycerine is one of the most useful and misunderstood of everyday assistants. It must not be applied to the skin undiluted or it will cause it to become red and hard, but if rubbed well into the skin while wet, it has a softening and whitening effect. It will prevent and cure chapped hands. Two or three drops will often stop the baby's stomach ache. It will allay the thirst of a fever patient and soothe an irritable cough by moistening the dryness of the throat. Equal parts of bay rum and glycerine applied to the face after shaving gives a delightful effect. Applied to shoes, glycerine is a great preservative of the leather, and effectually keeps out the water and prevents wet feet. A few drops of glycerine put in the fruit jars, the last thing before sealing them, helps to keep the preserves from molding on top.

Buttermilk.

Buttermilk as a remedial agent can not be praised too highly. The lactic acid, the sour of the buttermilk, attacks and dissolves every sort of earthly deposit in the blood vessels. Thus it keeps the veins and arteries so supple and free running there can be no clogging up, and hence no deposit of irritating calcareous matter around the joints, nor of poisonous waste in the muscles. It is the stiffening and harrowing of the blood vessels which bring on senile decay. Buttermilk is likely to

postpone it ten to twenty years, if freely drunk. A quart a day should be the minimum; the maximum according to taste and opportunity. Inasmuch as gouty difficulties usually arise from sluggish excretion, buttermilk is a blessing to all gouty subjects. It gently stimulates all the excretories—liver, skin and kidneys. It also tones the stomach and furnishes it the material from which to make rich, red, healthy blood. If troubled with gout, avoid meat, sweets, pastry, wines, spices, hot rolls, bread of all sorts and everything belonging to the tribe of ferments. Eggs, game, fresh fruit, vegetables, especially salads, may be eaten with impunity. If any one has a creaky joint, or a swollen and aching one, he should drink all the buttermilk he can relish, whenever and wherever he can, but it should be fresh-churned and wholesome.

The Onion's Virtues.

Onions are really sweeteners of the breath after the local effects have passed away. They correct stomach disorders and carry off the accumulated poisons of the system. They provide a blood-purifier that all may freely use. As a vermifuge the onion cannot be surpassed, and eaten raw will often check a violent cold in the head. One small onion eaten every night before retiring is a remedy for numerous affections of the head, and is also a cure for sleeplessness, acting on the nerves in a soothing way, without the injurious effects of the drugs often applied. The heart of the onion heated and placed in the ear will often relieve the agony of ear-ache, and the syrup produced from sprinkling a sliced onion with sugar and baked in the oven works wonders for croup.

Breathing.

Great men as a rule are deep breathers. Breathing exercises are beneficial to every organ. They give the body an erect bearing and increase the faculty for work. Whether one hopes to excel either in mental or physical work, the ability to breathe deeply is valuable. The lungs may be developed by any one without the assistance of an instructor or gymnastic apparatus. One of the first rules is to breathe through the nose. Nine people in ten in taking a long breath will open their mouths wide. The mouth was never intended by nature as an air passage. It is too large, and allows a great draught of cold air to strike directly upon the delicate lung cells. The nose allows only a small quantity of air to reach the lungs, and this, by passing through the nasal passage, is more or less warmed to the temperature of the body before reaching the lungs. Deep breathing strengthens the entire spinal column. On taking a long breath the diaphragm should be drawn in, the chest thrown out and the head held back. Every deep breath taken in this way tends to enlarge by so much the cavity of the chest, thus increasing the lung capacity. The average man has the power to increase the general efficiency of his body nearly one-third by devoting a few minutes each day to breathing exercises.

EDITOR'S TABLE.

THIS issue of the STAR is anti-Monist materialistic-fatalism, anti-fool flim flam, anti-Dowie "divine healing," anti-fraud, anti-Wilmans' "absent treatment," anti-fake, anti-Eddyite far-fetched foolish fad, and ANTI-SMALLPOX. Read it and be wise.

SMALLPOX has broken out in a nest of Dowieites in Stephen, Huron Co., Ont., according to the *Toronto Star*, which Brother W. D. Davis kindly sends us. These fanatics will now have a chance to see what "divine healing" will do for them.

THE *Light of the East* still publishes original matter of the STAR as its own. Give this sickly "light" some medicine, boys, compounded after its own prescription.

Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"A DREAM OF REALMS BEYOND US," by Adair Welcker, is a true bit of artistic genius, imprisoned in blank verse of high literary merit. Immortal thought here flashes like "a gem of purest ray serene." It is a classic. Can be had of the author, 331 Pine St., San Francisco, Calif., in paper covers, for 50 cents.

"THE OCCULTS IN COUNCIL: or, The Great Learning," No author named; has 410 large pages, bound in full vellum, gilt top, and handsome plates. Sold by Eliza J. Parks, 1472 Detroit (St. Charles) St., Denver, Colo. Price, postpaid, \$2.50.

THIS imposing and really beautiful volume is a rambling sort of narrative of so-called occult happenings and philosophy that go beyond the wildest "pipe dreams" ever written. This makes it impossible to take any part of its original contents seriously. We are told that the author "has known an ethereal being to pass to and return from Polaris, the North Star, a distance of 350,000,000,000,000,000 miles, *instantly*." Now, this "instantly" is what condemns the assertion. If an "ethereal being" can travel that far *instantly*, then, by every rule of logic, it can travel an infinite distance *instantly*, for both space and time would be absolutely *nil*. These "ethereal beings" are *nil* also, for he asserts that "the endless, countless, incalculable, vast, myriad *ethereal* hosts of the entire universe could impact and poise their entire innumerable multitude upon the *point of the smallest needle*, and move and disport themselves there forever." After such absurd assertions one is not surprised to read of visits to the North and South Poles, where large nations are said to exist. The ruler of the South Polar continent is Gabriel, "a widower, his wife having 'passed over' 19,910 years ago." The truth would not have been harmed, it is quite evident, if the author had made it 20,000 years even. The South Polar "country has a satellite of its own in the nature of a small sun, which is about five miles in

diameter, situated a distance of about fifteen miles from the continent, and emits both light and heat." This astronomical "discovery" is not the only one, "Neptune has 13 moons, 7 small, and 6 large ones," of which, strange to say, our astronomers have only found one. Trips to planets and stars are frequent: the kings and queens of Mars, Sirius, and other celestial bodies frequently visited the Denver council of "Occults," when "occult" cigars would invariably be handed around—which may account for the rank "pipe" staging of the volume. Sometimes the royal visitors would be abruptly dismissed so that "the occults" could "take a walk," dropping in at the "Silver Dollar Saloon" on the way—for more "occult" refreshments, we suppose, as they used its "back room." To cap the climax, on page 136 we are informed that the "occult conclave while in session, was favored by the personal appearance of God." He is described as a "white man," dressed in a "brilliant light of glory."

With such a stupendous framework we are surprised to find the book so tame, prosy and uninteresting. It is a dull and monotonous morass of insane imaginings. The veriest "penny dreadful" is gospel truth and inspiring action as compared with the egotistic proceedings of "the occults in council." Such works can only bring disgrace on the cause of genuine Occultism. The effect it leaves upon us is one of sadness that so beautiful a volume should be unworthy, untrue and unwise.

"WILDWOOD PHILOSOPHY." Seven essays, on knowledge, love, success, heroism, farm gospel, reform, and the ultimate reality, by N. M. Zimmerman, of Vancouver, Wash., who fills orders for same; has 113 pages; cloth covers. Price, 50 cents.

We take pleasure in commending this unique little book of "wildwood philosophy" to our readers. It is full of such sayings as these:

"Wisdom cannot be acquired by reading books; it comes by activity and observation. You must be an actor as well as a thinker."

"Virtue is hard to imitate. You cannot well be courteous unless you are kind."

"If she loves the man you pretend to be she will make your real self miserable when you get her. If a slouch wants to be happy, let him marry a slouch."

"Success in life depends chiefly on three factors—yourself, your wife, and your occupation."

"The road to greatness is not macadamized. It is difficult to find and hard to follow. . . . The road to failure, like the road to destruction, is broad and plain."

"Bad boys are bad chiefly because nothing has turned up to enlist them in a worthy cause."

Mr. Zimmerman is to be congratulated on his fresh and entertaining volume.

"Old Moore" for 1902.

As a prognosticator of coming events, "Old Moore's Almanack" takes first rank among the prophetic annuals. We invite the sceptical to compare its monthly forecasts with current history and see, for themselves, the truth which we assert. We are out of "Old Moore's Almanack"

for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy or the two for 15 cents. We have just received a large supply from the publishers in London and can fill all orders at once.

Agents and dealers supplied on liberal terms. Just the thing for open gatherings as "Old Moore" sells at first sight.

Volume Two of the Star.

Volume Two of the STAR is now out and ready for delivery. It will be sent, postpaid, to any address on receipt of \$2.00. The edition is limited to one hundred copies, of which twenty have been sold in advance; it is uniform in style with Volume One. No more acceptable gift for the holidays can be had than this volume of the STAR. See second page of cover for particulars.

Our readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. The price is two dollars, postpaid. See list of contents and particulars on second page of cover.

EVERYBODY'S ASTROLOGY.

A NEW WORK BY ALAN LEO.

A cheap and reliable manual for beginners in Astrology, and which contains no abstruse matter. Has fourteen chapters. It treats of "The Earth and the Zodiac," "The Character and Fortune of all persons born during the twelve months of the year," "The Planets," etc. Cloth covers, 78 well-filled, solid pages. Just what you want. The price is moderate, 35 cents. Order to-day. Address: N. E. WOOD, 617 La Salle Ave., Chicago, Ill.

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